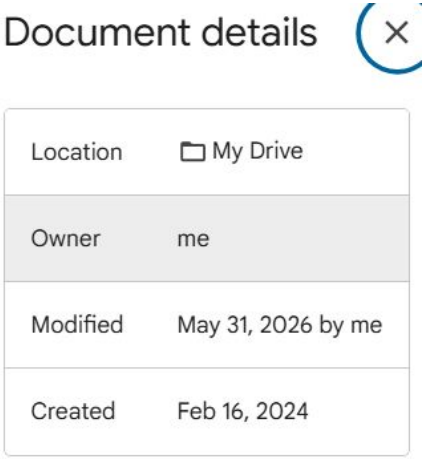
Pre-Islam and Pre-Christian Northwest Semitic Culture



IMPORTANT!

1. The Syriac, Ugaritic and Phoenician scripts/writing appears distorted in the internet archive. You can go to the wiktionary links to see real forms.

2. Click on the videos thumbnail to see the videos.

Language

Yes, in Lebanon and the wider Levant, the term baal (or *ba'al*, Arabic: بعل) is used to describe a specific type of agriculture and the soil associated with it, meaning rain-fed agriculture or land that is not irrigated by humans.
The Oakland Institute +1

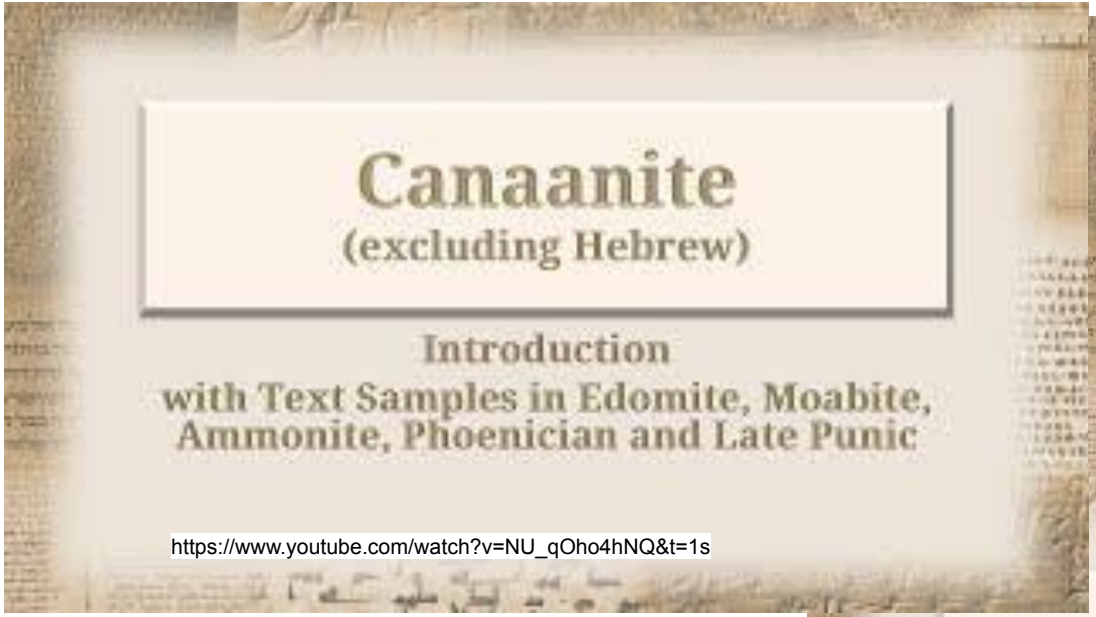
Key details about baal soil in Lebanon:

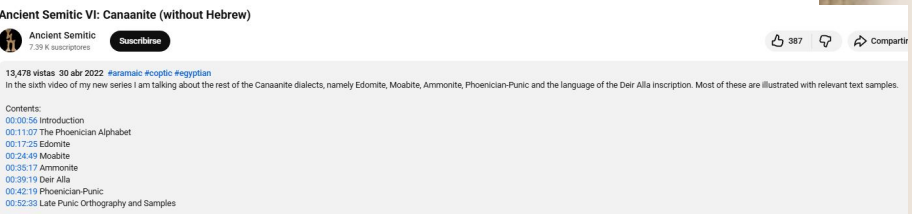
- Rain-fed: "El aard baal" (الارض بعل) refers to land that depends solely on rainfall, not irrigation, for cultivation.
- Origin: The term is an ode to Lebanon's Phoenician history, referencing the ancient Canaanite deity Baal, who was the god of fertility, rain, and storms.
- Usage: It is often used to describe crops that receive water naturally, such as olives and certain grains.
- Moisture-driven: These crops thrive by utilizing the moisture retained in the soil from the winter rains

Based on your query, the term is Baali (Arabic: بعلي), which refers to crops grown in rain-fed, cultivated soil in Lebanon, particularly in the Beqaa Valley, rather than irrigated farming.
365 Days of Lebanon

- Aard Baal (أرض بعل): Means "land of Baal" or "rain-fed land."
- Baali (بعلي): Refers to the produce grown on this land, which relies solely on natural rainfall rather than artificial irrigation.
- 365 Days of Lebanon +2
-

This farming technique is highly valued in Lebanon for producing crops with deep flavors, such as onions, tomatoes, and grapes, which grow on dry-farmed soils in the Beqaa valley.
365 Days of Lebanon



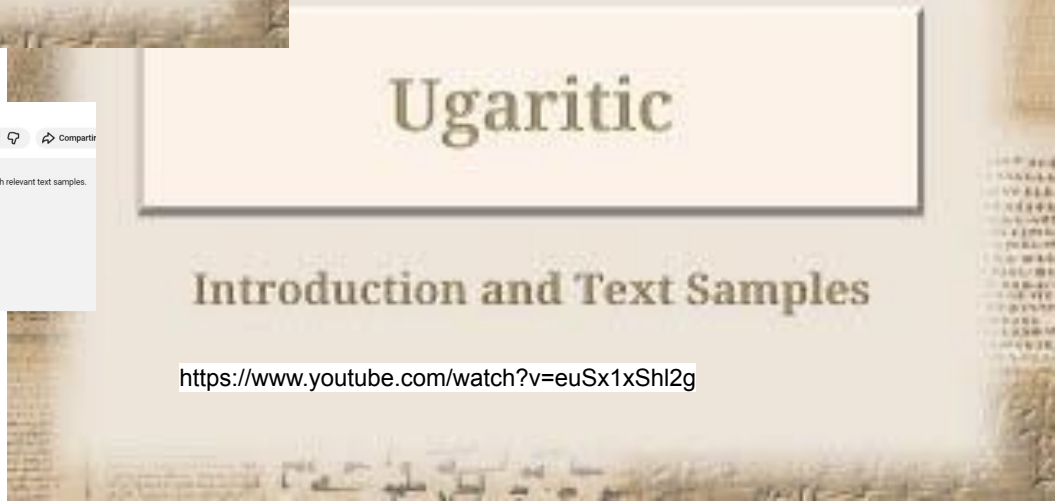

Ancient Semitic VI: Canaanite (without Hebrew)

Ancient Semitic
7.39 K suscriptores
Suscribirse
387
Compartir

13,478 vistas 30 abr 2022 #aramaic #coptic #egyptian

In the sixth video of my new series I am talking about the rest of the Canaanite dialects, namely Edomite, Moabite, Ammonite, Phoenician-Punic and the language of the Deir Alla inscription. Most of these are illustrated with relevant text samples.

Contents:
00:00:56 Introduction
00:11:07 The Phoenician Alphabet
00:17:25 Edomite
00:24:49 Moabite
00:35:17 Ammonite
00:39:19 Deir Alla
00:42:19 Phoenician-Punic
00:52:33 Late Punic Orthography and Samples



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3 videos.

Syriac (Aramaic) vs. Ethiopic! Comparing two ancient Semitic languages with the Lord's Prayer

Professor Michael Wingert
9.95K subscribers
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3.7K | Share | Save

113,208 views May 31, 2023 #Aramaic #polyglot #Semitic

Syriac (Aramaic) and Ge'ez (Ethiopic) are two of the coolest ancient Semitic languages that you've probably never heard of. In this video, I compare the similarities and differences between these languages and how they relate to other Semitic languages like Hebrew, Arabic, or Akkadian.

I've always found Ge'ez to be very familiar to me as I consider it a type of African Aramaic. Fair warning though. I'm not as proficient in Ge'ez, what is also known as Ethiopic, as I am in other Semitic languages like Syriac (the Aramaic dialect from ancient Edessa). That means I may pronounce things like a Ferenji. If you've never heard of these languages before, I encourage you to delve deeper into them and those who still utilize them, whether through liturgical prayers or in their modern descendants (if we may call the modern languages descendants).

NOTE: I made a typo that emerges around the 26 minute mark. The commentary found between 26:50-27:06 was based on that typo.

For more content on Ethiopia and the Horn of Africa, please check out @PhilosophyofArtandScience The Philosophy of Art and Science podcast.

#Aramaic #Semitic #polyglot

https://www.youtube.com/watch?v=UsaAyFhy3Bg

Akkadian vs. Old Aramaic - A Comparison of Semitic Languages Using the Tell Fekheriyeh Inscription

Professor Michael Wingert
9.95K subscribers
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19,810 views Apr 3, 2024 #aramaic #akkadian #polylglot

This video illustrates the similarities and some differences between Akkadian–the language of ancient Assyria and Babylonia–and Old Aramaic, the earliest dialect of Aramaic recorded. Both Akkadian and Aramaic are Semitic languages similar to Arabic and Hebrew.

Image:
Figure 2: Statue of Adad-yis'i. From Syrie. Mémoire et Civilisation. Institut du Monde Arabe, Paris, Flammarion, 1993, p. 260, n o 225.

#aramaic #akkadian #polylglot

https://www.youtube.com/watch?v=b-i1bOQqkSc

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2 videos.

Click to watch video.
1 video.

https://www.youtube.com/watch?v=rBU3hJ8v1_Y

Yemenite vs Samaritan vs Modern Hebrew (Can they understand each other?)

Bahador Alast
338K subscribers
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244,923 views May 1, 2022 Semitic languages
In this video we compare Yemenite and Samaritan Hebrew to modern Hebrew, and see where the differences occur in the pronunciation and how well they can understand each other.

Check out Abood's documentary to learn more about Samaritans:
• Samaritan | Documentary | 2018

Check out Shahar's performance on The X Factor Israel (there are many more videos):
• שחר עדי - Hello | אקס פקטור לאירוויזיון...

If you would like to participate in a video on our channel please contact me on Instagram: / bahadoralast

Samaritan Hebrew is used by the Samaritans to read the Ancient Hebrew language of the Samaritan Pentateuch. Its phonology is similar to that of Samaritan Arabic. It is primarily spoken in Israel and in Nablus and Holon in the Palestinian territories. Samaritans are the descendants of northern Israelite tribes who were not deported by the Neo-Assyrian Empire after the destruction of the Kingdom of Israel.

Modern Hebrew and Yemenite Hebrew are the same language, but the way of pronunciation is significantly different. Yemenite Jews are those Jews who once lived in Yemen, as well as their descendants. Yemen once had over half a million Jews, but by the 1950s, the overwhelming majority of them had left the country, and today there are possibly no Jews left in Yemen. Yemenite Jews have a unique religious tradition that distinguishes them from other Jewish groups and are considered as the ones who have preserved the Hebrew language the best. Modern Hebrew lacks a lot of consonants that exist in Yemenite Hebrew which also has grammatical features from classical Hebrew. At times it can sound much closer to Arabic. In this video Shahar (Yemenite Hebrew speaker), Abood (Samaritan Hebrew speaker), and Yakir (Modern Hebrew speaker) will listen to each other with a bunch of sentences to see where the differences occur, and what they can understand.

Hebrew is a Northwest Semitic language and the only living Canaanite language left in the world. Ancient Hebrew went extinct as a spoken language many centuries ago. However, it survived as a liturgical language for Judaism thanks to Jewish liturgy, rabbinic literature, intra-Jewish commerce, and other texts. For this reason, Hebrew is now considered the only truly successful example of a revived dead language. In the 19th century, it was revived as a spoken and literary language.

https://www.youtube.com/watch?v=TsFTb5ordxw

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1 video.

Assyrian Aramaic Dialects | Similarities & Differences

Bahador Alast
338K subscribers
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2.3K Share Save

83,657 views Mar 7, 2021 Semitic languages

Can Assyrian Aramaic speakers understand each other's dialects? In today's video we're focusing on one of the most ancient living languages as we compare the similarities and differences between some of the dialects of Assyrian Aramaic. Assyrians have a very fascinating history and their language and culture has influenced many groups across the Middle East. Much of this influence goes unnoticed at times, including the historical and ancient impact they had on Iran, the Persian language, and Iranian culture, something I brought up and discussed in this video.

Please follow and contact us on Instagram if you have any suggestions or if you speak a language that has not been featured before and would like to participate in a future video: / bahadoralast

There are different varieties of Aramaic spoken by Assyrians, who are native to present-day Iraq, Syria, Iran, and Turkey. In addition, there are Jewish varieties, written in the Hebrew script, spoken by Assyrian Jews. Today, Assyrians are among the Christian minorities in the Middle East, while prior to adopting Christianity, with a history stretching back more than 4600 years, they mainly followed ancient Mesopotamian religions. Being stateless and divided between empires and spheres of influence for centuries, served to divide the Assyrian people. Initially between East (Church of the East) and West (Syriac Orthodox). Eventually, these two also developed splits with groups submitting to the pope in Rome and forming the Chaldean Catholic Church (East Syriac rite) and Syriac Catholic Church (West Syriac rite). These religious schisms became formalized by the 1830s and were recognized by the Ottomans. By the 21st century, the Assyrians were fragmented along 4 main fault lines, not to mention people that became Protestant or Russian Orthodox in the 19th century. The distance and geographical divides between various districts/regions, national borders (such as those between the Ottoman and Persian empires), and the differences in local dialects with no strong unified national movement or school system stalled solidarity even further. This resulted in more dialects being formed and at this stage, most Assyrians identified using the same endonym (Suraye) and they called their language "Suret", with these names being pronounced differently in different dialects, but are essentially being the same. Furthermore, the surrounding Turks, Persians, Arabs, Armenians, Georgians, and others called Assyrians by different terms, such as the Persians calling them Ashuri (آشوری). In the native books, most of which were in Classical Syriac until the 19th century, Assyrians were identified as "Suryaye" (Syrians) and the language was termed "Suryaya" (Syriac). The 20th and 21st centuries dispersed Assyrians even further, communities became disjointed and began to see the differences between each other rather than the similarities.

I hope that this video will serve to unite Assyrians and Aramaic speakers from different backgrounds and bring them closer together!

The status of Aramaic began to rise historically when it replaced earlier Semitic languages such as Akkadian, Hebrew, and Phoenician. Spoken in many different variants, Aramaic become the lingua franca of much of western Asia, including the Arabian Peninsula, Anatolia, the Caucasus, and Egypt. It was the language that Jesus spoke in the Galilean dialect and the language of parts of the Hebrew Bible. The language was used during the time of the Babylonian Empire as well as the Achaemenid Empire, becoming the lingua franca all throughout those territories. Because of its importance and wide use, the Aramaic script was adopted by other languages. For instance, it was used to write many non-Semitic languages, such as the Pahlavi script for various Middle Iranian languages. Modified forms of the Aramaic script were used to write many languages such as Parthian, Middle Persian, Sogdian, and Khwarazmian. It was also the liturgical language of religions that are now extinct, such as Manichaeism.

https://www.youtube.com/watch?v=6y5HaDwiI1E

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1 video.

Similarities Between Assyrian Aramaic and Hebrew

Bahador Alast ✓
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777,432 views Dec 9, 2018 Semitic languages

In today's episode, we'll be comparing some of the similarities between two Semitic languages, Hebrew and Aramaic, with Berta and Sidorie (Assyrian Neo-Aramaic speakers) and Hila and Noa (Hebrew speakers from Israel) challenging each other with a list of words and sentences. Hebrew and Aramaic have many similarities, which Hebrew being a Northwest Semitic language and the only living Canaanite language left in world, while Neo-Aramaic consists of several languages which are varieties of Aramaic. Among these, the Northeastern Neo-Aramaic and Central Neo-Aramaic dialects are spoken primarily, but not exclusively, by ethnic Assyrians, who are native to Iraq, Syria, Iran, and Turkey. Assyrians are among the Christian minorities in the Middle East, being members of the Assyrian Church of the East, Chaldean Catholic Church (Eastern Rite Catholics), Syriac Orthodox Church, Ancient Church of the East, Assyrian Pentecostal Church and Assyrian Evangelical Church. Ancient Hebrew went extinct as a spoken language many centuries ago. However, it survived as a liturgical language for Judaism thanks to Jewish liturgy, rabbinic literature, intra-Jewish commerce, and other texts. For this reason, Hebrew is now considered the only truly successful example of a revived dead language. In the 19th century, it was revived as a spoken and literary language. Hebrew became the lingua franca of Palestine's Jews, and subsequently the official language of the State of Israel. After Israel, the United States has the second largest Hebrew-speaking population in the world.

If you live in the Greater Toronto Area and would like to participate in a future video, and if you have any suggestions or feedback, please contact us on Instagram as we are unable to respond to all YouTube comments.
Shahrzad (@shahrzad.pe): / shahrzad.pe
Bahador (@BahadorAlast): / bahadoralast

My apologies for the few typos in the video. I would like to take a minute to address them.

In the video the words nefesh (נפש) and sakhah (שחה) were read, but I had written נְשָׁמָה and לִשְׁחוֹת
as I had multiple terms. "len" (לן) in the first Assyrian Aramaic sentence is a vernacular contraction and should be spelt (לֵית לַהּ). "reshakh" (ריחא) has a silent feminine yod at the end, so should be spelt (ריחאי). Also, just to note, the word "shna" (שנה) is the absolute state of the feminine noun meaning year - and that's more a feature of Biblical Aramaic and Classical Syriac. In modern Assyrian absolute state is only used in fossilized vocabulary borrowed from Classical Syriac, so it's practically never used. So in almost all cases, the emphatic state which is "sheta" (שנתא) in the singular, and "shinne" (שנא) in the plural are used.

The established semantics of the root KNʿ provide us, however with an acceptable explanation of the name "Canaan." In Biblical Hebrew, it is found only in niphal (“to be subdued" or "to lower oneself") and in hiphil ("to subdue"). In Aramaic, it occurs also in qal (kᵉnaʿ , "to bow down, bend"). In Arabic, the verb kanaʿa has several semantically unconnected usages, of which those related to the Hebrew and Aramaic cognates are: (a) "to fold wings and to descend to earth" (said of a large bird), and (b) “to bow, to incline toward the horizon" (said of a star).20 As applied to the sun, it would be exactly equivalent to the Latin "occidere," the derived form Kinaʿu or Kinʿanu signifying the "Occident," the "Land of Sunset" or "Westland"- the West Semitic translation or counterpart of Amurru. This Akkadian term for Syria, partially adopted by the Syrians themselves, means "West." Its ideographic writing MAR.TU consists of MAR (dialectal Sumerian for GAR) = Akkadian sakdnu, "to install, to place," and TU = Akkadian erebu, "to enter," and its derivations: niribu, "entrance," erebu, "sunset."'21 The terms "Canaan" and "Amurru" were largely synonymous in the Amarna Age texts and in the Bible.22

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https://www.jstor.org/stable/543644?read-now=1&seq=3#page_scan_tab_contents

Traditional folk beliefs[edit]

The authorities of the Talmud seem to be particularly influenced by popular conception in the direction of folk medicine. A belief in the Evil eye was also prevalent in Talmudic times, and occasionally omens were taken seriously, though in some cases recognized as being merely popular beliefs. Thus, while it is declared to be unlucky to do things twice, as eating, drinking, or washing,[49] Rabbi Dunai recognized that this was an old tradition.[50]

Planting *huppah* trees[edit]

A remarkable custom mentioned in the Talmud is that of planting trees when children are born and intertwining them to form the huppah when they marry.[51] Yet this idea may be originally Iranian[*citation needed*] and is also found in India.[52]

A ***chuppah*** (Hebrew: חֻפָּה, romanized: *ḥuppā*, lit. 'canopy, covering', Yiddish: חֻפָּה, romanized: *khupe~khipe*)[a] is a canopy under which a Jewish couple stand during their wedding ceremony. It consists of a cloth or sheet, sometimes a tallit, stretched or supported over four poles, or sometimes manually held up by attendants to the ceremony. A chuppah symbolizes the home that the couple will build together.

Moses Isserles (1520–1572) notes that the portable marriage **canopy** was widely adopted by Ashkenazi Jews as a symbol of the chamber within which marriages originally took place in the generation before he composed his commentary to the *Shulchan Aruch*.[9]

In Biblical times, a couple consummated their marriage in a room or tent.[10] In Talmudic times, the room where the marriage was consummated was called the chuppah.[6] There is however a reference of a wedding canopy in the Babylonian Talmud, Gittin 57a: "It was the custom when a boy was born to plant a cedar tree and when a girl was born to plant a pine tree, and when they married, the tree was cut down and a **canopy** made of the branches".

Lebanese house:
The terrace in front of it (stayha) is where the family gathers in the evening to enjoy the cool night air and even sleep on hot summer nights. The stayha is frequently roofed over with a grapevine to provide it with shade from the sun and shelter from the evening dew.

https://derukugiblog.com/2019/03/17/the-griffin-and-the-phoenix/

Strong examples of the griffin in bronze appear in Rhodes, which, while traditionally Greek is closer to Asia Minor than it is to the mainland, with its name possibly stemming from the Phoenician word for snake, 𐤓𐤄𐤃 (possibly *eroʿod*—the script is an abjad, so we can only guess at the vowels), since the island was apparently once quite infested with the

Etymology 1

From French *Rhodes*, from Latin *Rhodus*, from Ancient Greek Ῥόδος (*Rhódos*), of uncertain etymology. Possibilities include a pre-Greek name (cf. Phoenician 𐤓𐤄𐤃 (*hrʿd*), "snake"), ῥόδον (*rhódon*, “rose”), and ῥοιά (*rhoiá*, “pomegranate”).

Proper noun

Rhodes (*countable and uncountable*, *plural* **Rhodeses**)

1. An island of the Dodecanese, Greece in the Aegean Sea.
2. A city on the island of **Rhodes**, Greece, and the capital of the Dodecanese.

https://en.wiktionary.org/wiki/Rhodes#English

1. זוחל ארסי אולי מין נחש או לטאה. מין זה נקרא לעיתים "עָרוֹד" ולעיתים "עַרְוָד" (בכתיב מלא: ערווד)[א] ולפעמים גם "חברבר"[3][דרוש מקור][4], ככל הנראה על שם החברבורות שעל גופו[5].

הערוד הארסי

הערוד החז"לי חי בחורים שבקרקע בסלעים[9]

על פי הספרא[10] החברבר הוא ממיני הצב, כלומר לטאה, ועל פי התלמוד הבבלי הערוד הוא הכלאה של מיני זוחלים שונים: "וראיתי נחש שהוא כרוך על הצב לימים יצא ערוד מביניהם"[11].

רב סעדיה גאון (רס"ג) סבר שהערוד הוא מין נחש בנוסף יש שזיהו את הערוד[12] עם נחש שרף (נחש מעופף)[13]

https://www.balashon.com/2019/07/rhodes.html

A venomous reptile, perhaps a type of snake or lizard. This species is sometimes called "**Arud**" and sometimes "**Arwad**" (in full: Arwad)[a] and sometimes also "Kheberbar"[3][citation needed][4], apparently after the chelicerae on its body[5].

The Venomous Arod

The Sage Arod lives in holes in the ground and rocks[9]

According to the Sifra[10], the chevarr is a species of turtle, that is, a lizard, and according to the Babylonian Talmud, the Arod is a hybrid of various reptile species: "And I saw a snake that was coiled around a turtle, and in time a Arod came out from between them"[11].

Rabbi Saadia Gaon (Ras"G) believed that the Arod is a species of snake[12] In addition, some have identified the Arod with the Seraph snake (a flying snake)[13].

https://he.wikipedia.org/wiki/%D7%A2%D7%A8%D7%95%D7%93_(%D7%97%D7%96%22%D7%9C)#%D7%94%D7%A2%D7%A8%D7%95%D7%AA_%D7%A9%D7%95%D7%9C%D7%99%D7%99%D7%9D

Etymology 2

Noun

עַרְוָד • (arvád) *m*

1. (*Mishnaic Hebrew*) a poisonous hole-dwelling **snake** or lizard mentioned in Brachot 33 and Chullin 127

https://en.wiktionary.org/wiki/%D7%A2%D7%A8%D7%95%D7%93

According to the Hebrew Wiktionary (- עכן ויקימילון, the word עֶכֶן (often transliterated as Eken or Achan) refers to a horned viper (or sometimes specifically the species *Cerastes cerastes* or *Cerastes gasperettii*). It is a type of venomous snake.

- Hebrew Definition: סוג של נחש ארסי (A type of venomous snake).
- English Equivalent: Horned viper.

It is important not to confuse עכן (snake) with עכו (Acre, the city) or עכו"ם (acronym for idolater).

One particular phrase in the Psalms makes me think of the djinn, *The winds* are your messengers; flames of fire are your servants. Psalm 104:4

The winds become the angels we see elsewhere.
The flames of fire are the djinn, the Divine's servants.
Then the pillar of fire in the desert is an efrit, a djinn whirlwind.

The pillar of cloud is an angel as it is made of wind.
So we have the **Flames of Fire (Djinn and Demons)**,
the **Winds (the Angels)**,
the **Nephelim (Giants) of Earth**,
and the **Sea Monsters (the Leviathan) as Water**.

All of them are creatures with intelligence, who are not human, who are connected to the Divine and created with will just as much as humans.

Some people work with them, some don't, as the "elemental spirits of the universe" mentioned in the New Testament.

https://en.wiktionary.org/wiki/%D7%9E%D7%9C%D7%90%D7%9A#Hebrew

https://www.quora.com/Is-there-mention-of-Jins-in-Bible

Jinns aren't but a similar creature called Shedim are mentioned in the Tanakh/Old Testament.

Shedim - Wikipedia

Shedim
Malakhim
Leviathanim
Nephelim

From a verb meaning "to send" which is only attested in Ugaritic 𐎍𐎊𐎊 (*lʾk*), 𐤋𐤀𐤊 (*lʾk*), Arabic لَأَكَ (*laʔaka*), أَلْأَكَ (*ʔalʔaka*), Ge'ez ለአከ (*läʾäkä*). The only other word from this root in Hebrew is מְלָאכָה (*məlāḵā́*, "commission, sending → particular occupation, work, business").

Noun

מַלְאָךְ • (mal'ákh) *m* (*plural indefinite* מַלְאָכִים, *singular construct* מַלְאַךְ־, *plural construct* מַלְאֲכֵי־) [pattern: מַקְטָל]

1. angel
2. (*archaic*) messenger

King Solomon [Suleyman], surrounded by wise men, angels and jinn.

https://www.quora.com/Does-the-jinn-genie-in-the-lamp-originate-in-the-story-of-Aladdin-or-was-it-already-a-well-known-mythical-figure-in-Arabian-culture-Pardon-my-ignorance-of-the-origins-of-this-famous-story

Derived from the active participle of كَهَنَ (*kahana*, “to predict the future”), from the root ن ه ك (*k-h-n*). Compare Biblical Hebrew כֹּהֵן (*kōhḗn*), Ugaritic 𐎊𐎄𐎐 (*khn*), Aramaic כָּהֲנָא (*kāhănā*) and Phoenician 𐤊𐤄𐤍 (*khn*), Ge'ez ካህን (*kahn*), Classical Syriac ܟܗܢ.

Noun[edit]

كَاهِن • (kāhin) *m* (*plural* كَاهِنُونَ (kāhinūna) *or* كُهَّان (kuhhān) *or* كَهَنَة (kahana), *feminine* كَاهِنَة (kāhina))

1. diviner, soothsayer, prognosticator, fortune-teller, augur, forecaster
   synonyms ▲quotations ▼
   Synonym: عَرَّاف (ʕarrāf)
2. (*religion*, *Christianity*) priest
   synonyms ▲
   Synonym: قِسِّيس (qissīs)

https://en.wiktionary.org/wiki/%D9%83%D8%A7%D9%87%D9%86#Arabic

the phoenicians: a culture lost to time and the archeological record

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0:00 intro
0:40 who??
2:22 what??
4:16 the goods
6:28 relationship with greece
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Rethinking the Phoenician World | Greek Archaeology Episode 15

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As we explore the theme of multiculturalism and interconnectivity in the Aegean world more, it is inevitable that I discuss the Phoenicians. These enigmatic Levantine people have suffered under the caricatures that Homer painted of them as maritime trinket traders, a view that remained popular even into the early 21st century. In this episode I unpack what we know of the Phoenicians: who they were, their territory, their culture and, most importantly, their impact on the re-establishment of an interconnected world, filled with trade routes after the Late Bronze Age Collapse.

I'll look at few sites such as Tharros, Carthage, Sidon & Tyre as case studies and explore what Phoenician settlements often looked like.

Overview of topics in this episode:

Understanding the cultural, social and political organisation of the Phoenicians

Key sites like Tharros, Carthage, Sidon & Tyre and the motivations behind Phoenician settlement

Rethinking Orientalism and breaking down heavy regionalised structuralist perspectives

Understanding the Greeks & the East, and how Phoenician interaction shaped Greek identity

The site of Al Mina in northern Syria and the question of whether it can be considered a Greek colony

I'd love to hear your thoughts on the Phoenicians and their culture in the comments below!

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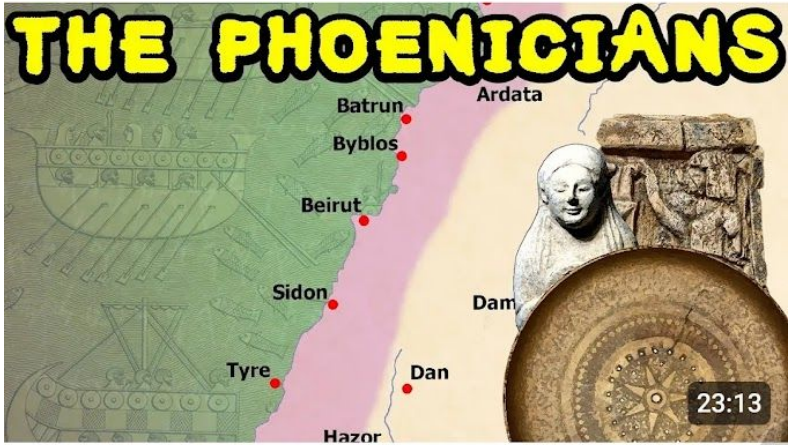

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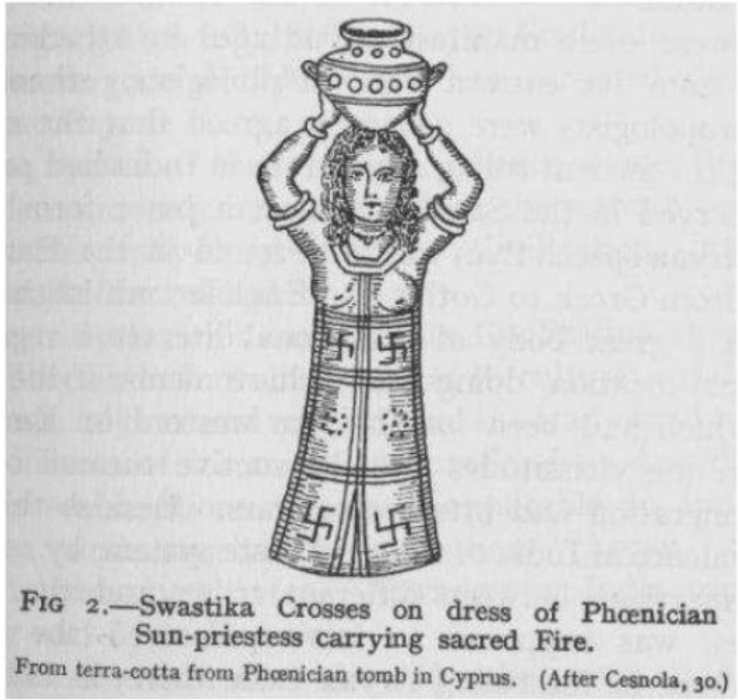
FIG 2.—Swastika Crosses on dress of Phœnician Sun-priestess carrying sacred Fire.
From terra-cotta from Phœnician tomb in Cyprus. (After Cesnola, 30.)

FIG 2.-Swastika Crosses on dress of Phoenician Sun-priestess carrying sacred Fire.
From terra-cotta from Phoenician tomb in Cyprus. (After Cesnola, 30.)

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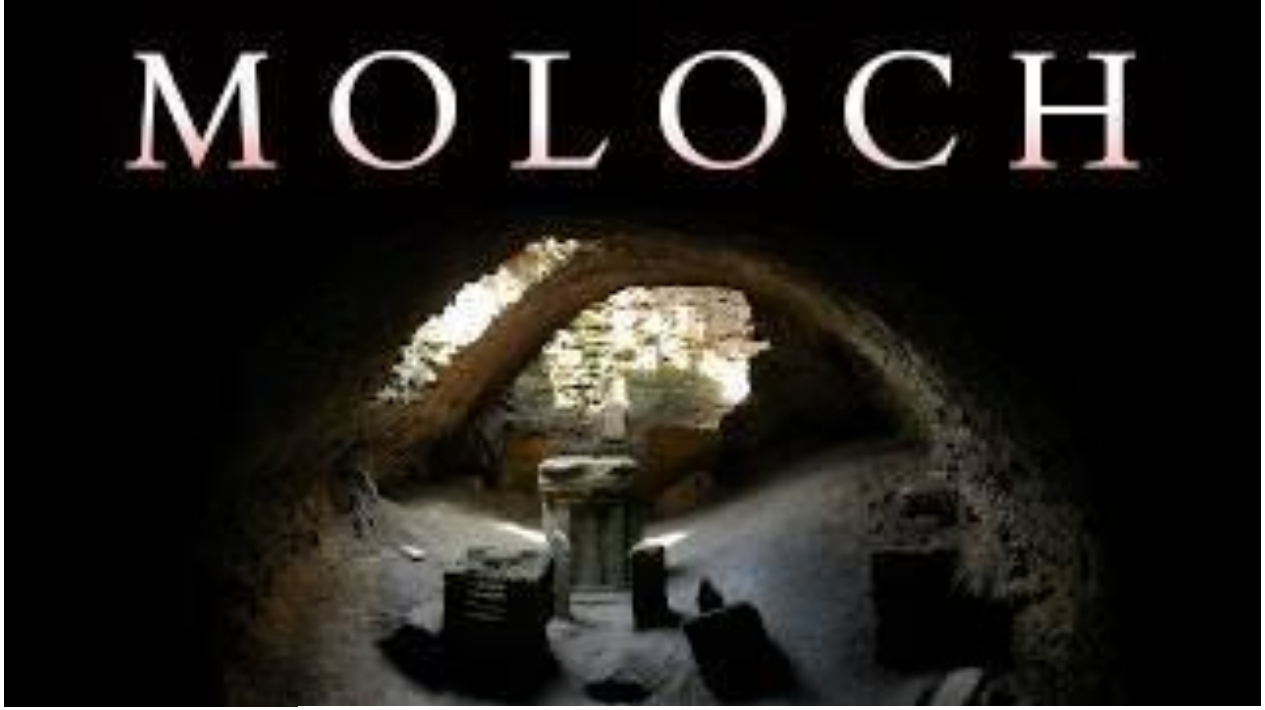

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What was Moloch? Ancient Demonic God or Ritual Fire Sacrifice?

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What was Moloch? Usually thought of as an ancient god who demanded worship through the sacrifice of children through burning, Moloch has become a truly horrifying entity in the Western Imagination From Milton's Paradise Lost to contemporary Game Theory, Moloch conjures to mind demonic sacrifice, infants placed into its burning hands. But what do we know about Moloch? Was it a god, a demon or the ritual of fiery child sacrifice itself? From Punic North Africa to the worshipers of Yahweh in Judea, this week we will trace the history and scholarship on Moloch and the child sacrifices of Ancient Israel.

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Matthew 12:40

Some try to say that the phrase "in the heart of the earth" in Matthew 12:40 does not mean buried in a grave or tomb. Those who support this theory say that *heart* implies "middle of" or "midst of," and *earth* should really be translated as "country" or "world." Thus, the argument runs, Jesus is actually saying that He would be three days and nights in Jerusalem, since it was the center of the nations according to Ezekiel 5:5: "This is Jerusalem; I have set her in the midst of the nations and the countries all around her." Supporters do not say how Jesus' being in Jerusalem for this amount of time can act as a sign of His Messiahship.

However, this argument holds no water. First, the Greek is literally translated here, as it is from a Hebrew idiom found in Jonah 2:2-3, the place to which Jesus referred in giving His sign. In that place, "heart of the **sea**" parallels "into the deep," which Jonah in the previous verse calls "the belly of Sheol," which is the pit where the dead are laid or the grave. So, *heart of the earth* means "underground," just as ***heart of the seas*** means "underwater." "In the heart of the earth," then, was a Hebrew metaphor signifying being dead and buried.

Second, the similar sign Jesus gave in John 2:19, "Destroy this temple and in three days I will raise it up," is explained plainly in verse 21: "But He was speaking of the temple of His body." Though they use different metaphors, the two signs are the same: Being in the heart of the earth is the result of having the temple of His body destroyed. Ergo, Jesus was not talking of His travel plans in Jerusalem but of His death, burial, and resurrection.

Indeed, the Scripture cannot be broken (John 10:35), as much as men try to cram their traditional beliefs into it. Would that they read the Bible for what it says rather than what they want it to say!

Richard T. Ritenbaugh
In the Heart of the Earth

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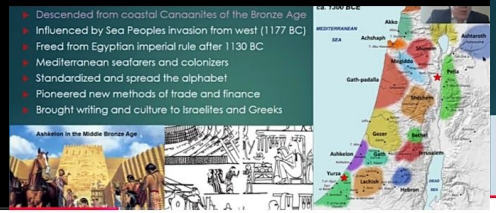

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Portunus	Wrestler (*palaimon*)

PALAIMON (Palaemon) was a child sea-god who, with his mother Leukothea (Leucothea), came to the aid of sailors in distress .

He was originally a mortal boy named Melikertes (Melicertes) whose parents incurred the wrath of Hera for fostering the young god Dionysos. His father was driven into a murderous

Palaemon riding dolphin, Greco-Roman mosaic C5th A.D., Hatay Archeology Museum

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were transformed into sea-gods and renamed Palaimon and Leukothea.

Palaimon was depicted in Greco-Roman mosaic as either a dolphin-riding boy or a fish-tailed child Triton.

The name Melikertes was derived from that of the Phoenician god Melkart or Melqart. However the Greeks re-interpreted this name to mean "the honey-eater." The Romans identified Palaimon with Portunus their god "of the harbour."

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Melqart, the Phoenician God | History, Mythology & Worship

Apr 21, 2023 — Melqart was a major deity in the religion of the ancient Phoenician people and the god of kingship, the sea, and fertility.

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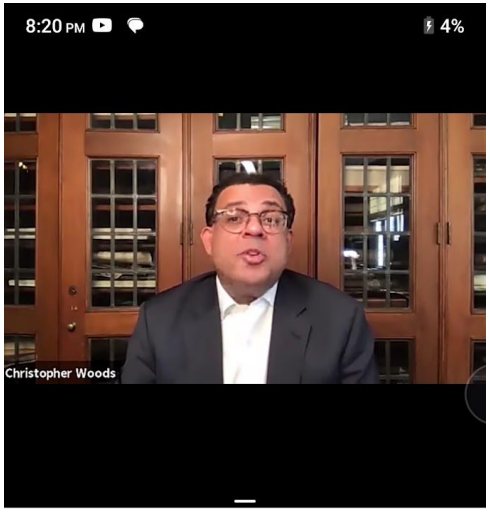

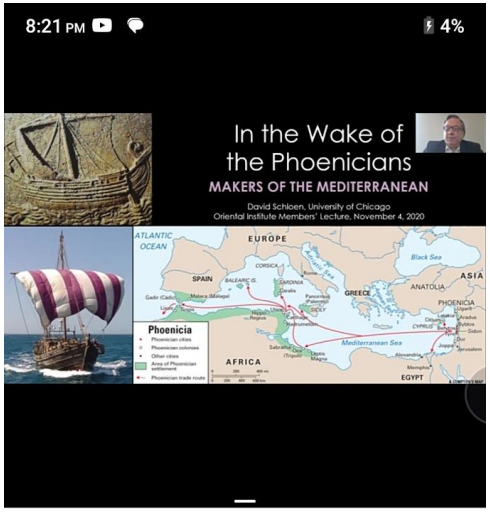

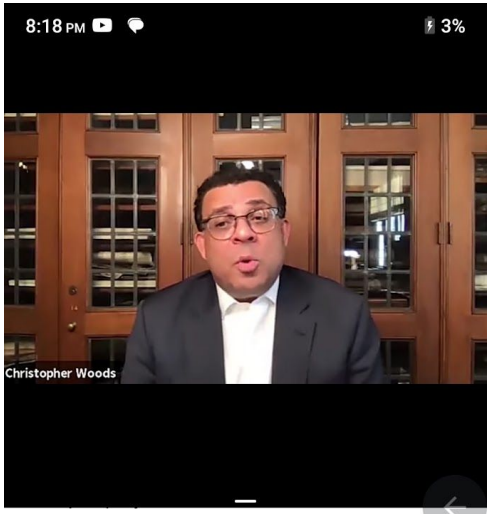

sea 7/9

Melqart from other sources does not suggest an underworld god, and the city in question could conceivably be Tyre. It has been suggested[*by whom?*] that Melqart began as a sea god who was later given solar attributes, or alternatively that he began as a solar god who later received the attributes of a sea god.

Historical person

Herodotus said that the Temple of Melqart at

underwo 3/5

place in the Phoenician pantheon. William F. Albright suggested he was a god of the underworld partly because the god Milku, who may be Melqart, is sometimes equated with the Mesopotamian god Nergal, a god of the underworld, whose name also means 'King of the City'.[22] Others take this to be coincidental, since what is known about Melqart from other sources does not suggest an underworld god, and the city in question could conceivably be Tyre. It has been

Phoenician spring festival during which he

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The Roman Emperor Septimius Severus was a native of Lepcis Magna in Africa, an originally Phoenician city where worship of Melqart was widespread. He is known to have constructed in Rome a temple dedicated to "Liber and Hercules", and it is assumed that the Emperor, seeking to honour the god of his native city, identified Melqart with the Roman god Liber. [*citation needed*]

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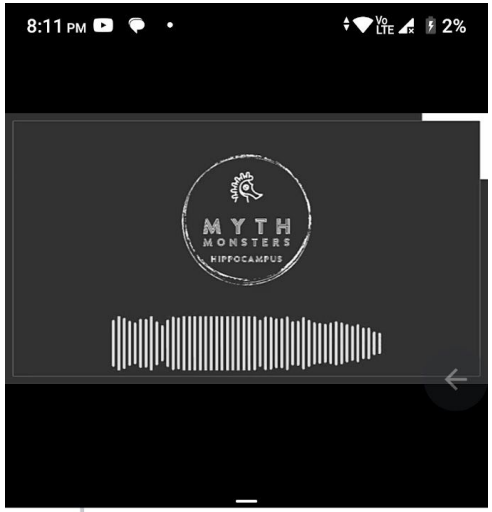
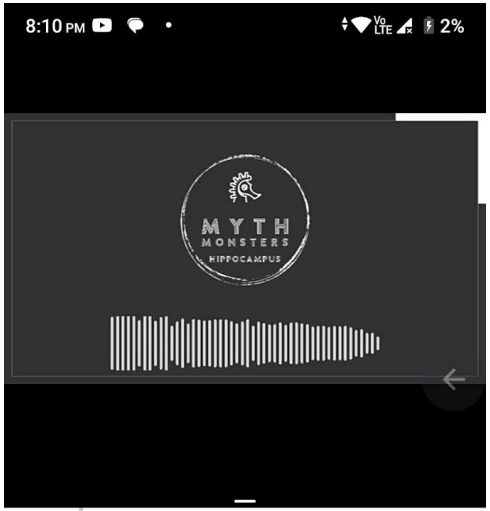
> god was worshipped as the Thasian Heracles. So I went on to Thasos, where I found a temple of Heracles which had been built by the Phoenicians who colonised that island when they sailed in search of Europa. Even this was five generations earlier than the time when Heracles, son of



> visited the temple, and found it richly adorned with a number of offerings, among which were two pillars, one of pure gold, the other of *smaragdos*, shining with great brilliance at night. In a conversation which I held with the priests, I inquired how long their temple had been built, and found by their



> be awakened."

The Phoenician[10] novelist, Heliodorus of Emesa, in his *Aethiopica*, refers to the dancing of sailors in honor of the Tyrian Heracles: "Now they leap spiritedly into the air, now they bend their knees to the ground and revolve on them like persons possessed".

The historian Herodotus recorded (2.44):

> In the wish to get the

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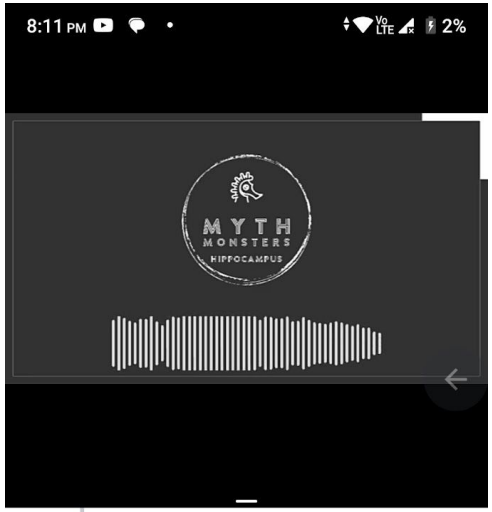

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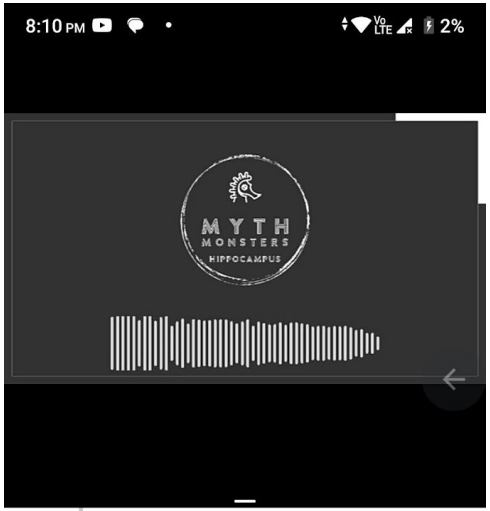

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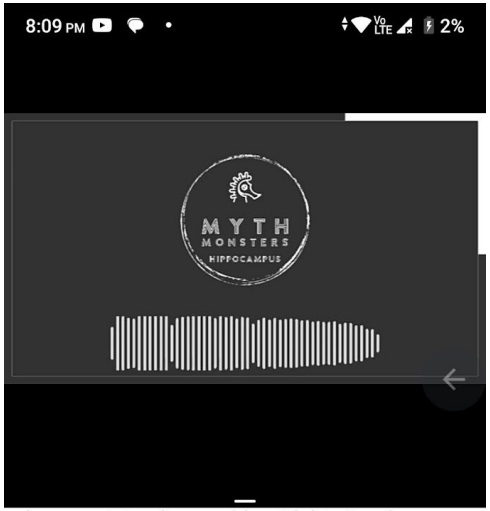
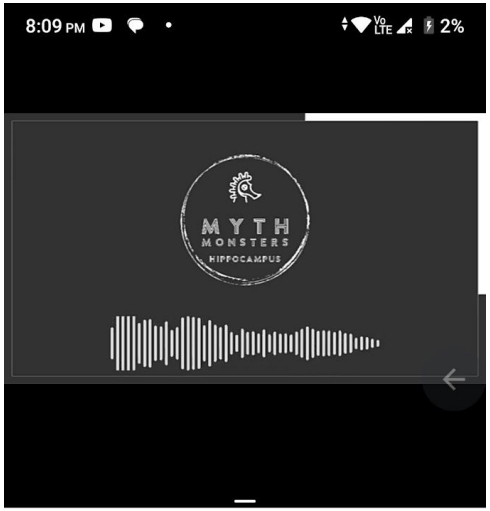


became interchangeable with his Greek counterpart.[4]

In Cyprus, Melqart was syncretized with Eshmun and Asclepius,[5][6] and also in Ibiza, as given by a dedication reciting: "to his lord, Eshmun-Melqart".[7] In Tyre, women, foreigners, and po were not allowed in the sanctuary of Melqart's temple.[8]

Etymology

Cult



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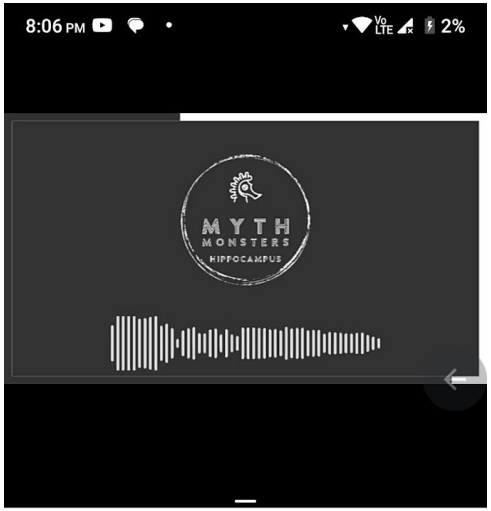
Reflecting his dual role as both protector of the world and ruler of the underworld, he was often show olding an Ankh or Flow as a symbol of life, and a fenestrated axe as a symbol of death.

As Tyrian trade, colonization and settlement expanded, Melqart became venerated in Phoenician and Punic cultures across the Mediterranean, especially its colonies of



melqart hippocampus

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Melqart

May 6, 2016 — Melqart was, though, depicted on late coins from Tyre in his guise as a sea god where he is shown riding a hippocampus. Melqart Outside ...

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Tyre, Phoenicia, c. 364 - 360 B.C., Ancient Counterfeit

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GS99384. Fouree silver plated dishekel, cf. Elayi-Elayi Tyre II.1.2.1.q, 701; Cohen DCA 910/30; HGC 10 321 (official, solid silver, Tyre mint, 364 - 363 B.C., rare), VF, some striking weakness, bronze visible in pits and cracks, weight 12.454 g, maximum diameter 21.5 mm, die axis 90°, unofficial criminal mint, c. 364 - 360 B.C.; obverse bearded Melqart riding hippocamp right, reigns in left hand, bow in right, hippocamp with curled wings, two waves and dolphin right below, cable border; reverse owl standing right, head facing, crook and flail behind, Phoenician date (year 30, 364 -363 B.C.) right, cable border; **SOLD**

Taras, Calabria, Italy, c. 332 - 302 B.C.

Taras, the only Spartan colony, was founded in 706 B.C. by the Partheniae ("sons of virgins"), sons of unmarried Spartan women and Perioeci (free men, but not citizens of Sparta). When they were forced to leave Greece, their leader, Phalanthos, consulted the oracle at Delphi and was told to make Taranto their home. They named the city Taras after the son of Poseidon and a local

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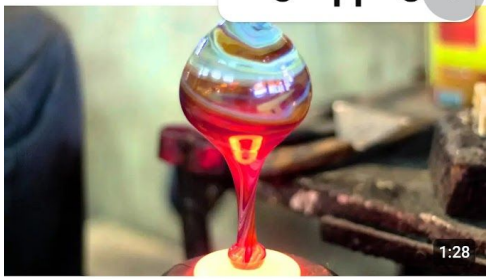

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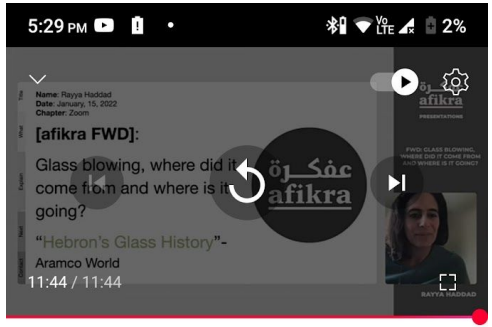

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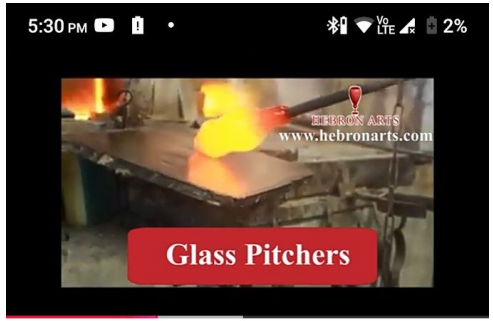

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בָּעַר • (ba'ár) (*pa'al construction*)

1. (*intransitive*) to burn

The Mycenaeans and Egyptians had a vibrant relationship in the Late Bronze Age, with trade and cultural exchange between the two civilizations:

- **Amun (Egyptian)**, the only Egyptian god explicitly mentioned in the Bible (Jeremiah 46:25) - king of the gods, later **Amon-Ra** as combined with the sun god

Mycenaean attests both *po-ni-ke* (probably *p'onikes*) meaning the creature and *po-ni-ki-ja* (*p'onikia*) meaning the color.[3] As expected, because of the extensive trade network and the moderate sprachbund so formed, these words are as migratory as the gray heron the Egyptians may have based a phoenix-like idea on, originating in the word *bnw* (maybe *bennu*—another abjad here). Thence, conjecture runs, it was borrowed by the Minoans, and from them by the Mycenaeans.

Meanwhile, the ethnonym—and really it's an exonym coined by the Greeks in the eighth century BCE as people generally identified with their city, e.g., those near Tyre were Tyrians—is attributed also via Minoan to a different Egyptian word, *fnḫw* (*fenekhu*), referring to woodcutters, as their lumber came from Canaan, i.e., the famed cedars of Lebanon.

The ethnonym is homophonous with φοῖνιξ (*phoînix*), the Greek name of Tyrian purple. There has been some debate as to whether the ethnonym was derived from the name of the dye or vice versa. The ethnonym is found in use in ancient Mycenaean as 𐀞𐀪𐀏𐀅 (*po-ni-ki-jo*). One theory is that it is derived from the genuinely Greek adjective φοινός (*phoinós*, "blood-red"). Another theory is that is borrowed from Egyptian *fnḫw* (*fenkhu*), probably their plural term for "woodcutters" or "carpenters", which would refer to the peoples of the land of Canaan in the region of the Levant to the north, who supplied Egypt with the cedar wood cut from their forests, although there is no evidence that the Egyptians referred to the Phoenicians by this name.

Ancient Greek[edit]

Etymology[edit]

Without clear etymology. Connected with φόνος (*phónos*, "murder") already in antiquity, but this is morphologically difficult.

Adjective[edit]

φοινός • (phoinós) *m* (*feminine* **φοινή**, *neuter* **φοινόν**); *first/second declension*

1. blood red, crimson, reddish
2. deadly, murderous

Ancient Greek[edit]

Etymology[edit]

From Proto-Hellenic **kʷʰónos*, from the *o*-grade of Proto-Indo-European **gʷʰen-*. Related to θείνω (*theínō*, "to strike") and ἔπεφνον (*épephnon*, "to slay").

Noun[edit]

φόνος • (phónos) *m* (*genitive* **φόνου**); *second declension*

1. murder, slaughter quotations ▼
2. (*law*) murder(er), homicide

Egyptian[edit]

Etymology[edit]

Probably from the plural of *fnḫ* ("carpenter, woodcutter"), in connection with the Egyptian trade in lumber in Canaan.

Noun

m pl

1. (*plural only*) a people in Canaan or Syria, perhaps originally the forest-dwellers of Lebanon; Phoenicians[?]

Pronunciation[edit]

- (*modern Egyptological*) IPA(key): /fɛnɛxuː/
  - Conventional anglicization: ***fenekhu***

Arabic

Etymology

Uncertain, widespread in the Semitic language family, but considered all descendant of Ugaritic 𐎐𐎁𐎘𐎍 (*pwt*) through likely Akkadian, being considered itself a foreign loan and a hapax; controversially related to Hittite 𒊭𒅀𒋫 (*ŠE.BE.DA* /puwattis/, “color, paint, stain”). Compare Hebrew פּוּאָה (*pūʾā*), Aramaic פּוּתָא (*pūṯā*), פּוּאָתָא (*pūʾāṯā*), Classical Syriac ܦܘܼܬܵܐ (*pūṯā*), Akkadian 𒉿𒅀𒌑𒁍 (*pu-wa-ti* /puwatu/).

Noun

فُوَّة • (fuwwa) *f*

1. madder (*Rubia* gen. et spp.)

Noun

madder (*countable and uncountable*, *plural* **madders**)

1. A herbaceous plant, *Rubia tinctorum*, native to Asia, cultivated for a **red-purple dye** (alizarin) obtained from the root.
2. The root of the plant, used as a medicine or a dye.
3. A dye made from the plant.
4. A deep reddish colour, like that of the dye. quotations ▼ madder:

Arabic

Adjective[edit]

حُلْو • (ḥulw) (*feminine* حُلْوَة (ḥulwa), *masculine plural* حُلْوُونَ (ḥulwūna), *feminine plural* حُلْوَات (ḥulwāt), *elative* أَحْلَى (ʔaḥlā))

1. sweet
2. nice, charming, pretty, pleasant

Root
ح ل و (ḥ l w)
6 terms

In Egypt, the mythological Bennu bird was associated with herons and date palms as symbols of the Sun’s eternal resurrection. The fronds of date palms symbolized the plumage of the Bennu bird.

https://treespiritwisdom.com/tree-spirit-wisdom/xix-date-palm-sun/

A common bird found in the Nile valley, known as the "Bennu" bird, became closely associated with the date palm. This connection was reflected in the mural paintings adorning the tombs of kings and nobles, where the bird was often depicted. Interestingly, the term "Bennu" extended beyond the bird and was also used to refer to the date palm fruit and anything sweet. The intertwining of the date palm and the sun-bird in ancient Egyptian culture underscored the tree's immense importance in their lives.

https://bennudates.com/pages/about

Canaan[edit]

The English term "Canaan" (pronounced /ˈkeɪnən/ since c. 1500, due to the Great Vowel Shift) comes from the Hebrew כנען (*Kəna'an*), via the Koine Greek Χανααν *Khanaan* and the Latin *Canaan*. It appears as *Kinâḫna* (Akkadian: 𒆳𒆠𒉡𒀀𒈾, ^{KUR}*ki-na-aḫ-na*) in the Amarna letters (14th century BC) and several other ancient Egyptian texts.[8] In Greek, it first occurs in the writings of Hecataeus (c. 550–476 BC) as "*Khna*" (Χνᾶ).[9] It is attested in Phoenician on coins from Berytus dated to the 2nd century BC.[10]

The etymology is uncertain. An early explanation derives the term from the Semitic root *kn'*, "to be low, humble, subjugated".[11] Some scholars have suggested that this implies an original meaning of "lowlands", in contrast with Aram, which would then mean "highlands",[12] whereas others have suggested it meant "the subjugated" as the name of Egypt's province in the Levant, and evolved into the proper name in a similar fashion to Provincia Nostra (the first Roman colony north of the Alps, which became Provence).[13]

An alternative suggestion, put forward by Ephraim Avigdor Speiser in 1936, derives the term from Hurrian *Kinaḫḫu*, purportedly referring to the colour purple, so that "Canaan" and "Phoenicia" would be synonyms ("Land of Purple"). Tablets found in the Hurrian city of Nuzi in the early 20th century appear to use the term *"Kinaḫnu"* as a synonym for red or purple dye, laboriously produced by the Kassite rulers of Babylon from murex molluscs as early as 1600 BC, and on the Mediterranean coast by the Phoenicians from a byproduct of glassmaking. Purple cloth became a renowned Canaanite export commodity which is mentioned in Exodus. The dyes may have been named after their place of origin. The name 'Phoenicia' is connected with the Greek word for "purple", apparently referring to the same product, but it is difficult to state with certainty whether the Greek word came from the name, or vice versa. The purple cloth of Tyre in Phoenicia was well known far and wide and was associated by the Romans with nobility and royalty. However, according to Robert Drews, Speiser's proposal has generally been abandoned.[14][15]

Hebrew[edit]

Etymology[edit]

Uncertain. Suggested to be from a West Semitic root from the base verb **kanaʕ-* (“to be low, humble, subjugated”), Hebrew כָּנַע (*kānaʕ*), Aramaic כְּנַע (*kənaʕ*, “to bend, to kneel”), Arabic قَنَعَ (*qanaʕa*, “to beg”), Ge'ez ኣቕንዐ (*ʾäḳnəʿä*, “to arrange”), which could have been used in contrast with אֲרַם (“Aram”) with the latter derived from a word for highlands.[1][2] Compare Phoenician 𐤊𐤍𐤏 (*knʿn*), Arabic كَنْعَانُ (*kanʕānu*).

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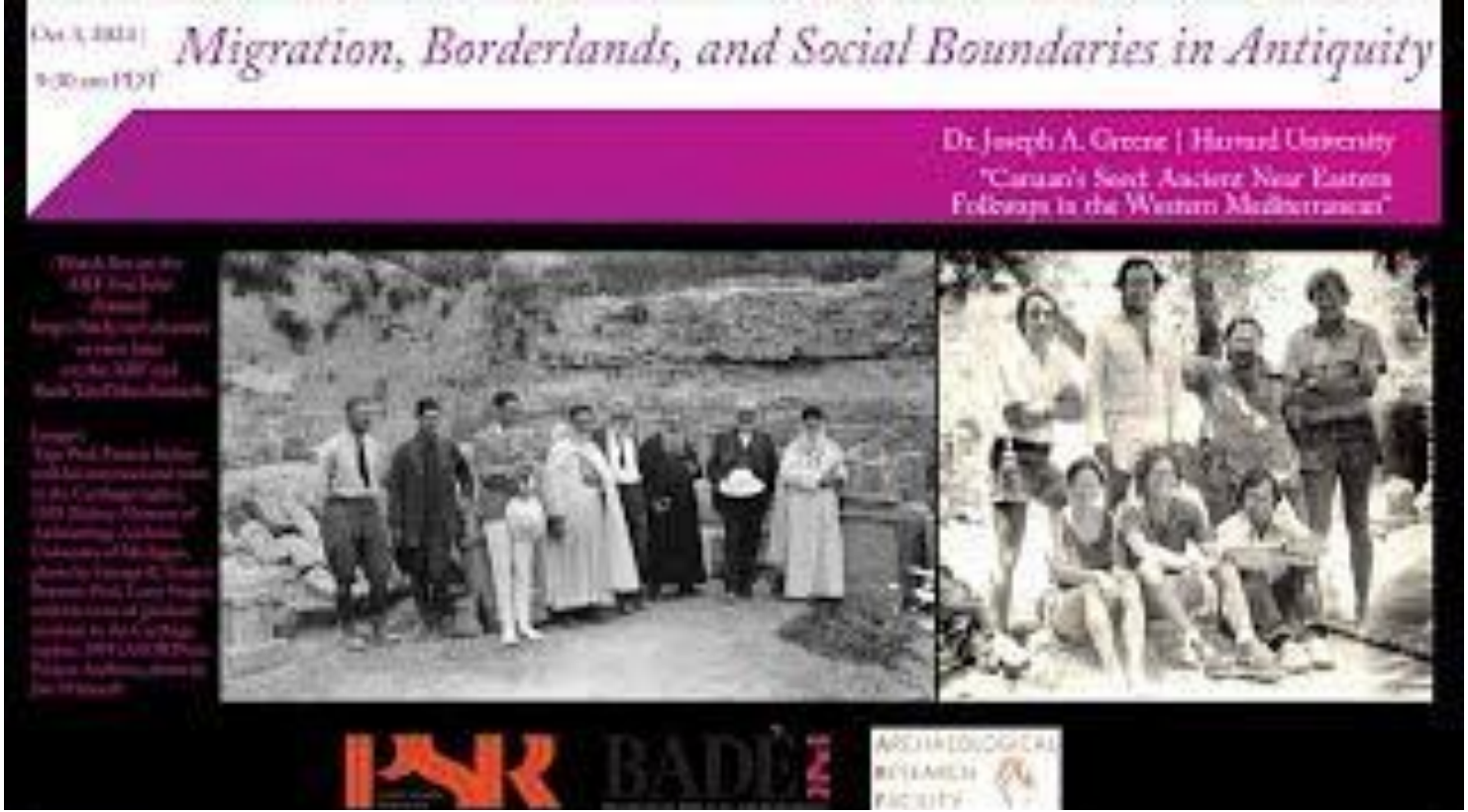
Migration, Borderlands, and Social Boundaries in Antiquity
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Dates on a phoenix dactylifera.

2. In Ancient Egypt: The date palm was known from the first Pharaonic dynasties. The Egyptian legendary bird was the greedy heron which was so widespread in the Nile valley and they called it 'Bennu' bird Fig (1). This bird was found on the mural paintings which decorate the tombs of the kings and the nobles, this bird was assimilated to the great 'Sun-God' 'Ra' and the sun itself. The terms 'Bennu', 'bnr', 'bnr.t' were also applied to the date palm fruit and to every thing sweet. The date palm was linked in ancient Egypt to the sun-bird and they giving both the same name indicating the importance of this tree to their life (Bircher,1990).

3. In Theophrastus' days: (The famous botanist; 370-285 BC): There was Phoenicia which was the narrow coastal strip between the Mediterranean sea and the Jordan valley which is now 'Israel' and a part of 'Lebanon'. This region was inhibited with a population with famous purple colour from the Murex shellfish, this colour called 'Phoenix' in their language. Theophrastus may derived the word 'Phoenix' and gave it to date palm fruits which appear purple on ripening (Bircher,1990).

DATE IN ANCIENT EGYPT

Date palm has special religious, feeding and industrial values in Ancient Egypt. It was probably cultivated in the Nile Valley several thousand years before the first Hieroglyphs marks appeared. Date palm was given various names in Ancient Egypt, These names were cited in Hieroglyphic symbols (Darby, et al 1977 and Bircher, 1990) among of them: 'Buno', 'Phuno', 'Bni', 'Bnr' , 'Benrt', 'Amt' , 'Bnrit' and 'Bniw' for date juice. .

https://www.alchemywebsite.com/islam08.html

Across all regions of date palm production, date fruits were found to be part of the diet of several bird species, including Fulvous Chatterer (*Argya fulva* syn. *Turdoides fulvus*)(Spennemann, 2018), Brown-necked raven (*Corvus ruficollis*) (Belkacem et al., 2017), Great grey shrike (*Lanius excubitor*)(Zona and Henderson, 1989), Rose-ringed parakeet (*Psittacula krameri)* (Swaminathan and Verma, 2000), White-eared bulbul (*Pycnonotus leucotis*), house sparrow (*Passer domesticus*), as well as other opportunistic frugivorous birds (El-Shafie and Abdel-Banat, 2018, Spennemann, 2018). The principal species involved in date depredation, in our study region (Oued Righ) is the Hybrid sparrow (*Passer domesticus* × *Passer hispaniolensis*) (Guezoul et al., 2010). This species is present year-round in DPG (Guezoul et al., 2013) and breeds at least twice during spring and summer in buildings and date palm trees. During good years, it can have a maximum of four broods (Guezoul et al., 2011, Ait Belkacem et al., 2016). By March and April in Oued Righ oases when date palms blossom, flowers as well as fruits at *loulou* or *hababouk* stage represent a food resource for sparrows (Guezoul et al., 2010). In late August, when some soft dates reach Rutab (half ripen dates) stage, many recently fledged juvenile sparrows resulting from the breeding season as well as their parents are looking for nutritious food on date bunches.

https://www.sciencedirect.com/science/article/pii/S1658077X22001096

Ancient Greek[edit]

Etymology

The etymology surrounding all senses remains somewhat unclear. The fact that the dye came exclusively from Phoenicia assures some connection. However, it is unclear if it comes from native Greek or is a Phoenician loanword. The relationship in the sense of "mythical bird" and Egyptian *bnw* (“phoenix, Bennu bird”) is clear, but some have argued for a Semitic source (possibly Phoenician), perhaps related to the "dye" sense and the bird's red plumage. It has been argued both that the name of the tree derives from the bird and vice versa; it may be significant that Egyptian *bnw* can also mean both a mythical bird *and* the fruit of the date tree. Regardless of the etymology, the word traces back to the Mycenaean era, as evidenced by 𐀟𐀢𐀍 (*po-ni-ke*) and 𐀟𐀢𐀄𐀞 (*po-ni-ki-pi*) (most likely date palm). Compare Hebrew פֻּוָּה (*puw·wā*, “a clan's name”) and Arabic فُوَّه (*fuwwah*, “madder”), a plant whose root yields purple-red dye.

Noun

φοῖνῐ̓ξ • (phoînix) *m* (*genitive* **φοίνῑκος**); *third declension*

1. purple or crimson
2. palm tree
3. date (the fruit of the date palm)
4. (*mythology*) phoenix, the mythical bird derived from Egyptian mythology
5. (*music*) A guitar-like instrument invented by the Phoenicians

According to the Phoenician International Research Center, PIRC, it is not certain that the Phoenicians call themselves in their own language; it seems to be Kena'ani (Akkadian: Kinahna), "*Canaanites*".
In the Hebrew language, the word *"kena'ani"* has the secondary meaning of *"merchant"*, a term that characterizes the Phoenicians well. The Greeks gave the name **Phoenicians** to the Canaanites who lived on the coast and traded with them.
Phenicia is a word in the Greek language that means "purple." The most probable reason to give them this name was due to the famous purple cloth that was made in Tire and that the Phoenicians made and sold to the rich of the ancient world. For their part, the Romans gave the name of Punic to the Phoenicians of the western Mediterranean.
In turn, the name of Carthage in their language (Phoenician) is ***"Krat khadasht"***, which means *"new town"*. In fact, the word *"town"* is very similar to the word of the Paleo-Hebrew language ***"Kiryat"*** and the word *"new"* is very similar to the word ***"khadasha"*** of the Hebrew language.

(qrtḥdšt) 𐤒𐤓𐤕𐤇𐤃𐤔𐤕

Literally, “new city”, as opposed to Tyre, the old city. Compare the Aramaic ܩܪܬܐ ܚܕܬܐ (*Qarta-ḥdata*, “new city”), Arabic قَرْيَة حَدِيثَة (*qarya ḥadīṯa*, “modern town”), or Hebrew קֶרֶת חדשה (*Qeret-ħadašah*, “new town”)
Tyre from Ancient Greek Τύρος (*Túros*), from Phoenician 𐤑𐤓 (*ṣr* /Ṣur/, “rock”) (), after the rocky formation on which the town was originally built. Compare Aramaic טוּרָא / ܛܘܪܐ (*ṭūrā*, “mountain, high territory”), Latin *Tyrus*, Akkadian 𒋢𒊹 (*Ṣurru*), Proto-Semitic ***ṯVrr-*** (“flint”). Cognate to Arabic صُور (*ṣūr*), Hebrew צוֹר (*Tzor*), Tiberian Hebrew צר (*Ṣōr*), Turkish *Sur*.

The same can be said about the true meaning of the name of Spain that the Phoenicians gave it and that it came to us through the word "Hispania" as the name that Romans originally called the Iberian Peninsula (Spain and Portugal).
The word *"Hispania"* comes from the Phoenician-Paleo-Hebrew words: ***i-spani (a)*** which also means in modern Hebrew (אי שפניה) or *"The Rodent Island"* since "אי" means island in Hebrew and "שפן" means the name of a small desert rodent known by its Latin name as *"procavia syriaca"*
My research concludes that the name by which the Phoenicians originally called Spain and Portugal was: *"Hispania"* which was erroneously translated as *"Land of rabbits"*, as the Latin poet Cayo Valerio Catulo transmitted to us but which is really *"The Island of rodents"*. In this sense, the name of *“Conejera Island”* (a small island of the Balearic Islands) would pick up the real origin of the name of Spain.

https://www.quora.com/How-did-Phoenician-and-Hebrew-writing-develop

Etymology 1[edit]

Related to Arabic حَدِيث (*ḥadīṯ*) and Amharic አዲስ (*ʾäddis*) ultimately from Proto-Semitic **ḥdṯ-* (“to be new”).

Pronunciation[edit]

- (*adjective*): (*Modern Israeli Hebrew*) IPA(key): /χaˈdaʃ/

Adjective[edit]

שָׁדָשׁ • (khadásh) (*feminine* חֲדָשָׁה, *masculine plural* חֲדָשִׁים, *feminine plural* חֲדָשׁוֹת)

1. new, recently made
2. new, current, recent (as opposed to former)

https://en.wiktionary.org/wiki/Reconstruction:Proto-Semitic/%E1%B8%A5d%E1%B9%AF-

Root
ח-ד-ש (ḥ-d-š)

Verb[edit]

***ḥdṯ-**

1. to be(come) new
2. to renew

Conjugation[edit]

show ▼

Conjugation of Proto-Semitic/ḥdṯ- (paʕala)

Descendants[edit]

- East Semitic:
  - Akkadian: 𒄑𒁍𒌝 (edēšum)
- West Semitic:
  - Central Semitic
    - Arabic: حَدُثَ (ḥaduṯa)
    - Northwest Semitic:
      - Aramaic: חֲדַת (ḥăḏaṯ)
        - Assyrian Neo-Aramaic: ܚܰܕܶܬ (ḥaddit)
      - Canaanite:
        - Hebrew: חִדֵּשׁ (khidésh, ḥiddēš)
        - Phoenician: 𐤇𐤃𐤔 (ḥdš)
        - Ugaritic: 𐎎𐎃𐎔 (ḥdṯ /ḥadaṯa/)
  - Ethiopian Semitic:
    - Amharic: አደሰ (ʾädäsä)
    - Ge'ez: ሐዲሴ (hedase)
    - Tigrinya: ኣሓደሰ (ʾaḥadäsä)

Ugaritic[edit]

Etymology 1[edit]

Compare Hebrew חָדָשׁ (*ḥāḏāš*), Aramaic חֲדַת (*ḥăḏaṯ*), Arabic حَدِيث (*ḥadīṯ*).

Adjective[edit]

𐎎𐎃𐎔 • (ḥdṯ /ḥadāṯu/)

1. new

Etymology 2[edit]

Compare Hebrew חֹדֶשׁ / חוֹדֶשׁ (*ḥṓḏeš*, “new moon, month”), Phoenician 𐤇𐤃𐤔 (*ḥdš*, “new moon, month”).

Noun[edit]

𐎎𐎃𐎔 • (ḥdṯ /ḥudṯu/)

1. new moon

Considered as an important city of Phoenician Empire and with a history that dates back to 4000 B.C, the etymology of the word “Sidon” derives from the word “fishery”, or “fishing town”.

the Roman author Justin, summarizing an earlier history, believed *Sidon* meant something like "fish".**note** Scholars have not been able to find a Semitic word that allows this etymology and it is possible that the city was in fact named after a god named Sid. Other deities venerated in Sidon were Astarte**note** and Eshmun, whose sanctuary has been excavated in Bustan esh-Sheikh.

The name Sidon: Summary

https://en.wiktionary.org/wiki/%D7%A6%D7%93#Hebrew

Meaning

Fishery, Hunting Place

Etymology

From the verb צוד (*sud*), to hunt or fish.

Related names

• Via צוד (*sud*): Bethsaida

https://www.abarim-publications.com/Meaning/Sidon.html

The letter *nun*, upon which this name ends, may be a remnant of the *waw-nun* couple that creates a localized or personified manifestation of the verb (Place Of Such And Such; Guy That Does Such And Such).

Etymology and meaning of the name Sidon

The etymology and original meaning of the name Sidon is unknown, formally spoken, but a Hebrew audience would probably tie the name Sidon to the root group צוד (*sud*):

צוד

Excerpted from: Abarim Publications' Biblical Dictionary

Verb[edit]

צָד • (tsad) *third-singular masculine past* (*pa'al construction*, *infinitive* לָצוּד, *future* יָצוּד, *imperative* צוּד)

1. to hunt

The verb צוד (*sud*) means to hunt or fish, or more general: to get meat rather than veggies, and by working for it in the wild rather than purchasing it at a store. This verb obviously has a very strong cognitive connotation in the Bible, which would concern an active pursuit of problems and their solutions, rather than learning from whatever happens (veggies) or absorbing other people's theories at some school (food store). Noun ציד (*sayid*) means a hunting or game. Noun ציד (*sayyad*) means hunter. Noun מצד (*mesad*) means fastness or stronghold (a typically defensive structure). Noun מצוד (*masod*) may mean siege works or hunting implement (like a net). Likewise, the nouns מצודה (*mesoda*) and מצודה (*mesuda*) mean net, fastness or stronghold. Both nouns ציד (*sayid*) and צידה (*seda*) mean provisions or food. The denominative verb ציד (*sid*) means to supply oneself with food.

Aramaic[edit]

Verb[edit]

צוד • (transliteration needed)

1. to hunt, to fish, to catch

https://en.wiktionary.org/wiki/%D7%A6%D7%95%D7%93#:~:text=%D7%A6%D7%95%D7%93%20%E2%80%A2%20(transliteration%20needed),hunt%2C%20to%20fish%2C%20to%20catch

Hebrew[edit]

Verb[edit]

צוד • (tsúd)

1. *Masculine singular imperative* of צָד (*tsád*)

During centuries, the fishing port was gradually getting blocked with sand and debris. In the 13th century (specifically between years 1227 and 1228), the Crusaders came and built a castle on a small island dominating the sea. It is said that this island was formerly the site of a Phoenician temple.

Located at about 48 km from Beirut, Sidon (also known as Saida) is the third largest city in Lebanon. Considered as an important city of Phoenician Empire and with a history that dates back to 4000 B.C, the etymology of the word "Sidon" derives from the word "fishery", or "fishing town". For many of Sidon's inhabitants, the fishing port and the marine activity have always been the main source of their income.

With an aim of providing protection against the swelling of the sea, the Sidonians built walls along the natural rocky reef.

In AD 1228, the Crusaders built Sidon's Sea Castle as a fortress on a small island connected to the mainland by a narrow 80m long roadway. The island was formerly the site of a temple to Melqart, the Phoenician version of Heracles.

https://hiddenarchitecture.net/archaeology-of-superpositions-as-seen-in-sidons-sea-castle/#:~:text=Considered%20as%20an%20important%20city,%2C%20or%20%E2%80%9Cfishing%20town%E2%80%9D.

https://en.wikipedia.org/wiki/Sidon_Sea_Castle

This is not the only suggested etymology of Syracuse. The French diplomat Victor Bérard proposed that it originally derived from the Phoenician *Sour-ha-Koussim,* translated as "stone of the seagulls." This would be cognate with the Hebrew צור הכוסים. *Tzur* certainly means "rock", but *kos,* a bird mentioned in Vayikra 11:17 and Devarim 14:16 is usually translated as "owl" - a bird found in the desert, not at sea. However, Gesenius does write that *kos* should be identified as the "pelican" (whose pouch perhaps recalls the other meaning of *kos* - "cup, vessel.") Those are much more likely to be found around Sicily than desert owls.

In an earlier post, we discussed the Semitic etymologies of two towns in upstate New York: Utica and Ithaca. Both are named for cities in the Mediterranean, and are claimed to ultimately have Phoenician origins. Well, if you drive from Utica to Ithaca, you will pass through another city with a similar story: Syracuse.

https://en.wiktionary.org/wiki/%DC%9B%DC%AA%DC%A2%DC%90#Classical_Syriac

https://www.balashon.com/2021/09/syracuse.html

Classical Syriac[edit]

Etymology[edit]

Uncertain. Possibilities include:

- Cognate with ܛܘܪܐ (*ṭūrā*ʾ, “mountain”), possibly from the root ܛ-ܪ-ܪ (*ṭ-r-r*). Compare Hebrew צֹר (*ṣōr*).
- From ܛܪܪܐ* (*ṭarrārā*ʾ), through dissimilation of *r*.

Pronunciation[edit]

- IPA(key): [tˤarrɑnɑ(ʔ)] (*singular*)
- IPA(key): [tˤarrɑne(ʔ)] (*plural*)

Noun[edit]

ܛܪܢܐ • (transliteration needed) *m* (*plural* ܛܪܢܐ)

1. flint, rock

The most acceptable theory is that the Phoenicians called it Sour-ha-Koussim, which means "Stone of the seagulls" from which would come the name of Syracuse.[13]

The Phoenicians arrived in Sicily during the 10th/9th century, many settled at the same time as the foundation of Carthage for the same reason, civic disorders, shortage of food and over population. By the 9th century Syracuse was already a Phoenician settlement –its island, peninsula and double harbour was a typical choice of the Cannanites. Solunto (Selaim, Punic word for rock), and Palermo, both on the Sicilian Western coast, were possibly founded by inhabitants of Biblos or Amrit/ Arwad. (The Phoenician city states stretched from today's Syrian coastline to the Lebanon and to Israel) These people brought to Sicily a plant which the Anatolians had used to make a ritual liquid, symbol for blood, slumber (death) and euphoria (life), the vine. On the other hand the Phoenicians saw the utility of wine as food, to give courage and vitamins during the long voyages, the Insolia – from which Marsala wine is made- and Grillo vine are originally Phoenician.

The Phoenicians were so called by the Greeks but they thought of themselves as *Caana'* and built trading stations on their sailing routes rather than colonies in the Greek sense, bases for their ships to spend the windless seasons, sites from which to trade.

On the Western tip of Sicily, near today's Marsala, was Motya, another flourishing Phoenician port with two harbours, salt mines, an arsenal and deities such as Taanit, Baal and Melquart. On the mountain of Erix overlooking Motya, was the temple dedicated to Astarte famous all over the Mediterranean for sacred prostitution, popular with sailors well into the Roman age.

Most Phoenician trading ports in Sicily were dependant on Tyre and then on Carthage which went on paying a heavy tribute to its mother city even when more powerful. Tyre flourished in 1,000/800 BC starting with the reign of King Hiram who had trading relations with the dynasty in Judah-Israel and found a solid relationship with David and then his son king Solomon. Queen Elissa was Solomon's grand-daughter and, following a *coup d'etat* in Tyre, she fled to Cyprus (a dependant of Tyre) and then on to found the new city of Carthage whose name means exactly that: new city.

https://www.timesofsicily.com/the-phoenicians-in-sicily/

Proto-Semitic

https://en.wiktionary.org/wiki/Reconstruction:Proto-Semitic/-at-

Noun

***biʔr-** *m*

1. a well

Descendants[edit]

East Semitic:

Akkadian: □□□ (bīrtum)

Central Semitic:

Arabic: بِئْر (biʔr)

Northwest Semitic:

Aramaic:
Jewish Palestinian Aramaic: בְּאֵרָא (bəʾērā)
Jewish Babylonian Aramaic: בֵּירָא (bērā)

Classical Syriac: ܒܹܐܹܪܵܐ (bəʾerā)

Canaanite:

Hebrew: בְּאֵר (b'ér, bəʾēr)

Ugaritic: 𐎁𐎂𐎗 (bỉr /biʾru/)

This was a modification of the Canaanite and Phoenician word *bīʾrōt* later *bēʾrūt*, meaning "wells", in reference to the site's accessible water table.[10][11]

Beirut means wells

https://en.wiktionary.org/wiki/Reconstruction:Proto-Semitic/bi%CA%94r-

From the plural ***-āt-*** of Proto-Semitic ***-at-*** as feminine nouns-forming suffix. Cognate with Arabic ـَات (*-āt*).]

-וֹת • (-ót)

1. *The plural ending for most feminine and a few masculine nouns (regardless of state).*
2. *The feminine plural ending for adjectives (regardless of state).*
3. *The feminine plural ending for present-tense and present-participle forms of verbs.*

Spanish *Ibiza*, from Catalan *Eivissa*, from Arabic يَابِسَة (*yābisa*), from Latin *Ebusus*, from Phoenician 𐤉𐤁𐤔𐤌 (*ʾybšm*).

https://en.wiktionary.org/wiki/%DC%93%DC%98%DC%92%DC%90#Classical_Syriac

Phoenician[edit]

Etymology[edit]

By surface analysis, 𐤂𐤁 (*gb*, “well, origin”) + 𐤀 (*ʾl*, “God”), diachronically from Proto-Canaanite *g-b-l* (“Gubla”).

Proper noun[edit]

𐤂𐤁𐤋 (gbl /gebal/)

1. Byblos

Etymology 2

From Proto-Semitic **gubb-*.

Noun

𐤂𐤁 • (gev) *m* (*plural indefinite* 𐤂𐤁𐤉𐤌)

1. cistern

Classical Syriac[edit]

Etymology 1

From the root בְּ-ב-ב (*g-b-b*). Compare Arabic جُبّ (*jubb*), Hebrew גֹּב (*goḇ*) and גֵּב (*gēḇ*), Aramaic גב (/gōb/, “pit, moat”), Akkadian 𒁕𒁕 (/gubbu/, “reservoir, cistern”).

Noun

ܓܘܒ • (transliteration needed) *m* (*plural* ܓܘܒ, *singular feminine counterpart* ܓܘܒܐ)

1. large hole or cavity in the ground either natural or artificial; den, pit, ditch, trench
2. such a hole used for storing liquids; cistern, reservoir, well

In the 1st millennium BC, its name appeared in Phoenician and Punic inscriptions as *Gebal* (𐤂𐤁𐤋, GBL);[10][11] in the Hebrew Bible as *Geval* (גבל);[12] and in Syriac as GBL (ܓܒܠ). The name seems to derive from GB (𐤂𐤁, "well") and ʾL (𐤀𐤋, "god"), the latter a word that could variously refer to any of the Canaanite gods or to their leader in particular. The name thus seems to have meant the "Well of the God" or "Source of the God".

Its present Arabic name *Jubayl* (جبيل) or *J*(*e*)*beil* is a direct descendant of these earlier names, although apparently modified by a misunderstanding of the name as the triliteral root GBL or JBL, meaning "mountain".

Classical Syriac[edit]

Etymology[edit]

Unknown, possibly a variant of ܓܒܐ (*gabbā*, “side, flank”), of ܓܘܒܐ (*gubbā*, “cistern”), or from Akkadian 𒁹𒁹 (*gub-bu* /gubbû; agubbû, egubbû/, “reservoir, cistern”), ultimately from Sumerian 𒁹𒁹𒁹 (*a-gub₂-ba* /agubbû/, “a basin for lustration water”), Sumerian 𒁹 (*gub₂*, “to bathe”). Compare also Middle Persian [script needed] (*kwp* /kōf/, “mountain, hill; hump, dome-shape”).

Noun[edit]

ܓܒܐ • (gaybā, gayḇā) *m* (*plural* ܓܒܐ (gaybē, gayḇē))

1. (*architecture*) vault
2. temple, shrine, sanctuary

https://en.wiktionary.org/wiki/%DC%93%DC%9D%DC%92%DC%90#Classical_Syriac

https://en.wiktionary.org/wiki/%D8%AC%D8%A8%D9%8A%D9%84#Arabic

Arabic[edit]

Etymology[edit]

From Phenician 𐤂𐤁𐤋 (*gbl*). From the same root as Arabic جَبَل (*jabal*, “mountain”).

Proper noun[edit]

جُبَيْل • (jubayl) *f*

1. Byblos (a port city in Keserwan-Jbeil Governorate, Lebanon)

Ugaritic[edit]

Etymology 1[edit]

Compare Arabic جَبَل (*jabal*), Hebrew גְּבוּל (*gəḇūl*, “border”).

Noun[edit]

𐎂𐎁𐎓 • (gbl)

1. mountain
2. peak

Etymology 2[edit]

Compare Hebrew גֶּבַל (*gəḇal*), Arabic جُبَيْل (*jubayl*).

Proper noun[edit]

𐎂𐎁𐎓 • (gbl)

1. Byblos

https://en.wiktionary.org/wiki/%F0%90%8E%82%F0%90%8E%81%F0%90%8E%8D#Ugaritic

In reality Dido, Queen of Tyre and Carthage, could not have died then because she was born about 300 years after Aeneas. If we date the Trojan war at around 1,700 BC and, with more accuracy, the foundation of Carthage at 810 BC, we then realize that the two heroes of Virgil's epic poem had little chance of meeting except in Hades.

Elissa (el issa, the goddess) who had inherited her kingdom through the female line, as was customary in Mesopotamia and Egypt, then took the name of DIDO, the leader, the feminine form of DVD, David, Dux, leader.

https://www.timesofsicily.com/the-phoenicians-in-sicily/

Etymology[edit]

From Ancient Greek Ἔλῑσσᾰ (*Élissa*); probably from Phoenician 𐤀𐤋𐤔𐤕 (*ʾlʾst* /Elishat/), 𐤀𐤋𐤔𐤏 (*ʾlʾs* /Elisha/).
This etymology is incomplete. You can help Wiktionary by elaborating on the origins of this term.

Proper noun[edit]

Elissa

1. (*Greek mythology*) Dido, queen of Carthage.
2. *A female given name from Ancient Greek.*

Phoenician[edit]

Etymology[edit]

From Proto-Semitic **ʾil-*.

Pronunciation[edit]

IPA(key): /ʔil/

Noun[edit]

𐤀𐤋 (ʾl)

1. god, deity

Punic[edit]

Etymology[edit]

(Perhaps from Proto-Afroasiatic **ʒ/ǯa-* (“person, man”).

Pronunciation[edit]

- (*6th BCE Punic*): IPA(key): /ʔiʃtʰtʰ/
- (*2th BCE Late Punic*): IPA(key): /ʔistʰ/
- (*2th CE Neo-Punic*): IPA(key): /isθ/

Noun[edit]

𐤀𐤔𐤕 (ʾst)

1. wife

Etymology[edit]

Probably a Phoenician honorary title related to Hebrew דּוֹדָה (*doda*, “aunt”).

Pronunciation[edit]

more ▼

- IPA(key): /diː.dɔ̌ː/ → /ðiˈðo/ → /ðiˈðo/

Proper noun[edit]

Δῑδώ • (Dīdṓ) *f* (*genitive* **Δῑδοῦς**); *third declension*

1. Dido (legendary foundress and queen of Carthage)

Phoenician[edit]

Etymology[edit]

From Proto-Semitic **ʔiš-* (“fire”).

Noun[edit]

𐤀𐤔 (ʾs)

1. fire

Διδώ

See also: δίδω

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  - 1.4.1 Declension
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Ancient Greek [edit]

Alternative forms [edit]

- Δειδώ (Deidṓ)

Etymology [edit]

Probably a Phoenician honorary title related to Hebrew דּוֹדָה (*doda*, "aunt").

Pronunciation [edit]

- IPA(key): /di.dɔ̌ː/ → /ðiˈðo/ → /ðiˈðo/ [more ▼]

Proper noun [edit]

Διδώ • (Dīdṓ) *f* (*genitive* **Διδοῦς**); *third declension*

1. Dido (legendary foundress and queen of Carthage) [quotations ▼]

Declension [edit]

Third declension of ἡ Διδώ; **τῆς Διδοῦς** (**Attic**)	[show ▼]
Third declension of ἡ Διδώ; **τῆς Διδοῦς** (**Ionic**)	[show ▼]

Synonyms [edit]

- (*Dido: legendary foundress and queen of Carthage*): Ἔλισσά (Élissa)

Descendants [edit]

- Latin: Dīdō

References [edit]

- Διδώ in the *Diccionario Griego–Español* en línea (2006–2024)

Categories: Ancient Greek 2-syllable words | Ancient Greek terms with IPA pronunciation | Ancient Greek lemmas | Ancient Greek proper nouns | Ancient Greek oxytone terms | Ancient Greek feminine proper nouns | Ancient Greek third-declension proper nouns | Ancient Greek feminine proper nouns in the third declension | Ancient Greek feminine nouns | Ancient Greek terms with quotations

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ENG 1:21 AM 2/21/2024

Teramo and its territory

https://interamniaworldcup.com/en/teramo-and-its-territory/

Between the sea and the mountains, just twenty kilometers from the Adriatic coast and forty from the Gran Sasso, rises Teramo, the capital city of the province, nestled between two rivers, the Tordino and the Vezzola, from which the Latin name of Interamnia (" city between two rivers).

The origins of the city are very ancient: it was probably founded by the Phoenicians who gave it the name of Petrut ("elevated place surrounded by water").

Edom (/ˈiːdəm/;[2][3] Edomite: 𐤀𐤃𐤌 *ʾDM*; Hebrew: אֱדוֹם *ʾĔḏōm*, lit.: "red"; Akkadian: 𒌷𒁀𒈬 *Údumi*, 𒌷𒁀𒈬𒅖 *Údumu*;[4] Ancient Egyptian: *jdwm*𓏏)[5]

The Edomites may have been connected with the Shasu and Shutu, nomadic raiders mentioned in Egyptian sources. Indeed, a letter from an Egyptian scribe at a border fortress in the Wadi Tumilat during the reign of Merneptah reports movement of nomadic "shasu-tribes of Edom" to watering holes in Egyptian territory.[21

Temples to Melqart are found at at least three Phoenician/Punic sites in Spain: Cádiz, Ibiza in the Balearic Islands and Cartagena. Near Gades/Gádeira (modern Cádiz) was the westernmost temple of Tyrian Heracles, near the eastern shore of the island (Strabo 3.5.2–3). Strabo notes (3.5.5–6) that the two bronze pillars within the temple, each 8 cubits high, were widely proclaimed to be the true Pillars of Heracles by many who had visited the place and had sacrificed to Heracles there. Strabo believes the account to be fraudulent, in part noting that the inscriptions on those pillars mentioned nothing about Heracles, speaking only of the expenses incurred by the Phoenicians in their making.

Another temple to Melqart was at Ebyssus (Ibiza), in one of four Phoenician sites on the island's south coast. In 2004 a highway crew in the Avinguda Espanya, (one of the main routes into Ibiza), uncovered a further Punic temple in the excavated roadbed. Texts found mention Melqart among other Punic gods Eshmun, Astarte and Ba'l.

Another Iberian temple to Melqart has been identified at Carthago Nova (Cartagena). The Tyrian god's protection extended to the sacred promontory (Cape Saint Vincent) of the Iberian peninsula, the westernmost point of the known world, ground so sacred it was forbidden even to spend the night.

Another temple to Melqart was at Lixus, on the Atlantic coast of Morocco.

Numismatic inscriptions in the Phoenician language record that the Phoenicians knew the site as *a Gadir* or *Agadir* (Phoenician: 𐤀𐤂𐤃𐤓, *ʾgdr*),[7] meaning 'wall', 'compound', or (by metonymy) 'stronghold'.

https://www.thearchaeologist.org/blog/spain-researchers-believe-they-found-fabled-temple-of-hercules-gaditanus

In Tyre, Crusader Church on the site of the former temple of Melqart, with some of the ancient columns

https://www.livius.org/articles/place/tyre/tyre-photos/tyre-city-temple-of-melqart/

Herodotus observed that in his age, the sanctuary was richly furnished and that there were many votive offerings. He also saw two pillars: "one of pure gold and one of an emerald stone of such size as to shine by night". The exact function of these columns is not known, but it is tempting to think of the columns named Jakin and Boaz in front of the temple of Jerusalem**note** and the two pillars on the Great Court in front of the Temple of Jupiter in Baalbek.

Almost nothing remains of what was one of the most important sanctuaries of the eastern Mediterranean. The exception is a couple of Egyptian-style columns, which were recycled when the Crusaders built a church. We may be optimistic that the sanctuary stood somewhere close to the church and may one day be identified.

Marat (Phoenician: 𐤌𐤓𐤕, MRT)[1] was the northernmost important city of ancient Phoenicia and a rival of nearby Arwad.

Noun[edit]

rove (*plural* **roves**)

1. A copper washer upon which the end of a nail is clinched in boatbuilding.
2. A roll or sliver of wool or cotton drawn out and lightly twisted, preparatory to further processing; a roving.
3. The act of wandering; a ramble.

http://www.amrit-syria.com/EN/NewsPapers/Thawra_18_8_2005_1_EN.htm

1- The temple:

Which is a yard that was dig in the rocks and it has a hall and many pillars, also thresholds enhanced by balconies and between them there are gutters made in shape of lions heads in a Persian style. From them comes the water from the roof of the hall to the pool. In the middle of the building there is the main temple, which is enhanced by balconies and a curb of the Egyptian style that was built for the god Malkat, the one who cures from diseases.

The rove around the temple used to be in the hall, or by small boats in the pool around the temple.

The historian Lucian mentioned temple similar to this one in the city of Manbej (Herapolis), and in that temple were done a few excavations, in the result fictile pottery like Bergami dishes, enhanced jorums, sculptures, buttonholes of pots from Rodus , also pieces of glass , this temple is from the fifth of forth century B.C .

Amrit temple, which is the temple of the god **Melkart (Hercules)** the god of health and strength who cures from diseases .The roaming used to happen around the temple, and people used to drink from its pool to cure from diseases.

http://www.amrit-syria.com/EN/Photo%20Albums/Photos_EN.htm

Amrit temple, which is the temple of the god **Melkart (Hercules)** the god of health and strength who cures from diseases. The temple has an obvious Phoenician touch that carved in the rocks and has a pool, in the middle of this pool the temple cella/naos of Melkart is located.

A **gutter** in a shape of a lion’s head, water streams through its channel and then it is poured down from its mouth, ends up in the temple pool. An amount of gutters used to be held to the channels on the temple walls, and the water used to be poured down in its pool

In the area of Amrit Phoenician port: a fictile cover can close a channel with a frieze. The existence of the covered channels refers to the developing civilization that Amrit reached to.

The Stadium is located about 200 meters from the temple, its dimensions 230x 30 are similar to the stadium in Greece. The sportive games used to take place in it during the religious rituals to glorify the god Melkart (Hercules).

Amrit the unique Phoenician city that has a unique Phoenician temple with its stadium that surpasses time wise the stadium of Olympia in Greece and many other monuments and ruins.

The **stadium** is carved in the rocks and has seven stairs and can contain more than 10000 people. The studies refer that this stadum is older than the Olympic stadium in Greece.

The southern entrance of the stadium is carved in the rocks.

The temple of Melqart of Amrit was built at the center of a square pond of 48 x 39meters surrounded with colonnades.
The place is located seven kilometers from Tartus.

Amrit, central shrine of the Temple of Melqart (Echmoun)

The following pictures and comments are for some of the archeological discoveries that were mentioned in the article, from the part **“the archeological excavations for the year 2005”**, the comments about the pictures are taken literally from the article.

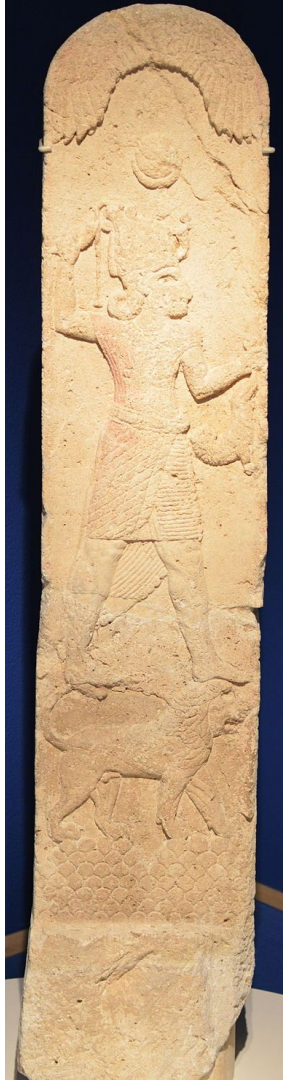
"Rectangle shaped pools also made of stones and covered by lime , these pools are for layering maybe they belong to an industrial structure for grapes."

The fireplace “al tanoor”

2- The hill of Amrit: one of the most famous hills in the Area, and considered the residency area, near it there are two springs one known as the drinking spring, and the other one is the spring of life.

3- The storeroom of the sacred things: it's to the west of the temple nearby it, and it is a low hill known as the quarry. In it Mr. Morris Dennin in the year 1927 found a group of statues and parts of sculptured statues of limestone that were influenced by the Egyptian and Persian art…also the art of Cyprus.

4- The rock house: it's known amongst the inhabitants as the church site, it is sculptured in the rocks, formed of three rooms and the limits between them are made from the same rock.



Stela with Melqart on his lion from Amrit in Syria, c. 550 BC

From Phoenician 𐤌𐤋𐤒𐤓𐤕 (*mlqrt*), probably from 𐤌𐤋𐤊 (*mlk*, “king”) + 𐤒𐤓𐤕 (*qrt*, “city”) (compare Hebrew קרת (*qeret*)), literally meaning "king of the city".

https://en.wiktionary.org/wiki/Melqart

Hebrew[edit]

Etymology[edit]

Cognate with Phoenician 𐤒𐤓𐤕 (*qrt*, “city”) (whence Carthage), Arabic قرية (*qarya*), and Classical Syriac ܩܪܝܬܐ.

Noun[edit]

קָרֶת • (qeret) *f*

1. (*literary*) city, town, settlement

https://en.wiktionary.org/wiki/%D7%A7%D7%A8%D7%AA#Hebrew

Hannibal was a faithful worshiper of Melqart: the Roman historian Livy records the story that just before setting off on his march to Italy he made a pilgrimage to Gades, the most ancient seat of Phoenician worship in the west. Hannibal strengthened himself spiritually by prayer and sacrifice at the Altar of Melqart. He returned to New Carthage with his mind focused on the god and on the eve of departure to Italy he saw a strange vision which he believed was sent by Melqart.[17]

Carthaginian shekel depicting either Hannibal or Melqart

A **youth of divine beauty** appeared to Hannibal in the night. The youth told Hannibal he had been **sent by supreme deity, Jupiter**, to guide the son of Hamilcar to Italy. “Follow me,” said the ghostly visitor, “and see that that thou look not behind thee.” Hannibal followed the instructions of the visitor. His curiosity, however, overcame him, and as he turned his head, Hannibal saw a **serpent** crashing through forest and thicket causing destruction everywhere. It **moved as a black tempest with claps of thunder and flashes of lightning gathered behind the serpent.** When Hannibal asked the meaning of the vision the being replied, “What thou beholdest is the desolation of Italy. Follow thy star and inquire no farther into the dark counsels of heaven.”[17]

The Tyrian Heracles answers by appearing to Dionysus. There is red light in the fiery eyes of this shining god who clothed in a robe embroidered like the sky (presumably with various constellations). He has yellow, sparkling cheeks and a starry beard. The god reveals how he taught the primeval, earthborn inhabitants of Phoenicia how to build the first boat and instructed them to sail out to a pair of floating, rocky islands. On one of the islands there grew an **olive tree with a serpent at its foot, an eagle at its summit**, and which glowed in the middle with fire that burned but did not consume. Following the god's instructions, these primeval humans sacrificed the eagle to Poseidon, Zeus, and the other gods. Thereupon the islands rooted themselves to the bottom of the sea. On these islands the city of Tyre was founded.

Phoenician
depiction of Melqart

Gregory of Nazianzus[19] and Cassiodorus[20] relate[*clarification needed*] how Tyrian Heracles and the nymph Tyrus were walking along the beach when Heracles' dog, who was accompanying them, devoured a murex snail and gained a beautiful purple color around its mouth. Tyrus told Heracles she would never accept him as her lover until he gave her a robe of that same colour. So Heracles gathered many murex shells, extracted the dye from them, and dyed the first garment of the colour later called Tyrian purple. The murex shell appears on the very earliest Tyrian coins and then reappears again on coins in Imperial Roman times.

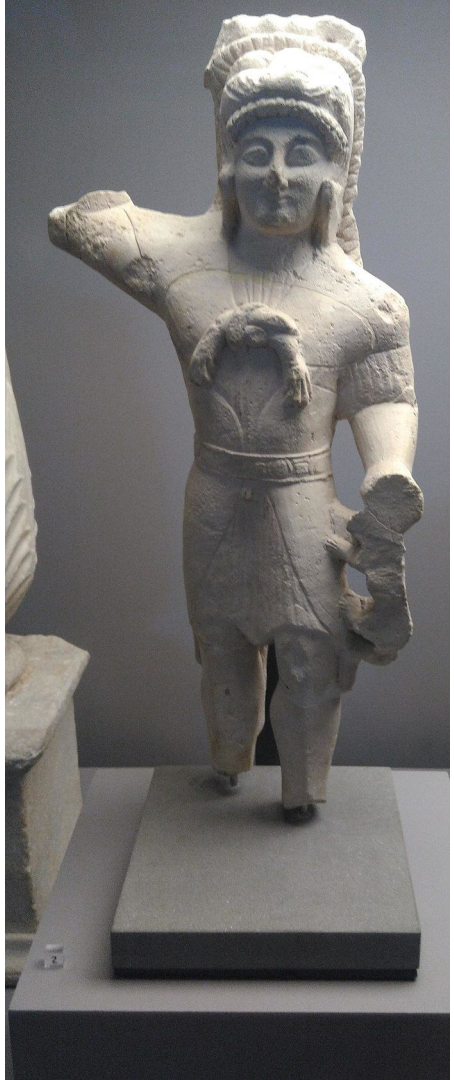
http://www.pheniciens.com/articles/pourpre.php?lang=en

A Phoenician coin depicting the legend of the dog biting the sea snail

Currency of Tyre - Murex

Tyros , back, two cultivars between which stands at **olive tree**, including dog with shell, 218-222 AD, © State Museums of Berlin, Coin Cabinet

http://www.alaintruong.com/archives/2017/07/01/35436833.html



Melqart/Hercules, from the exhibit "Carthage: The Immortal Myth" at the Colosseum. Cyprus, 5c BC

Description

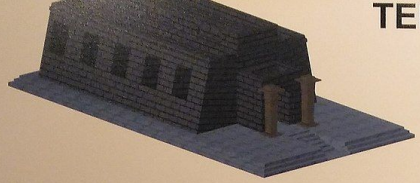
Limestone statue of a man wearing a lion skin and controlling a lion in his left hand, and originally brandishing a club in his now missing right arm; a representation of a deity variouslly called the 'Great God of Cyprus' (q.v.), 'Cypriot Herakles' (q.v.) or the 'Master of the Lion' (q.v.) but also an image of Cypriot Reshef (q.v.).

https://www.britishmuseum.org/collection/object/G_1917-0701-285

Museo de Huelva. Figura de bronce (ss. VIII-VII a.C.), a la cera perdida, del dios Reshef o Melqart en actitud de ataque. Encontrado en la Ría de Huelva.

Melqart or Bir Hadad stele

https://commons.wikimedia.org/wiki/Category:Melqart



TEMPLO DEDICADO AL CULTO DE *MELKART*

"... La Religión debía entrar en estas ideas de ambición, y la hicieron tomar parte en sus máximas. Un magnífico templo dedicado a Hércules fue el más poderoso medio de abatirlos -a los habitantes indígenas- y de enriquecerse.

La santidad poderosa del sitio, el vestido de los Sacerdotes, la majestad de las ceremonias, y el aparato todo del templo, embelesarían su atención, conquistarían su respeto, excitarían su devoción, y a cambio de hacerse virtuosos se dejarían dominar como siervos.

No es fábrica imaginaria la de este templo de Sidonia. Autores bien recibidos no dudan de su existencia en esta ciudad, y lo describen como una fortaleza, como una casa de contratación, y como una oficina, donde los Fenicios tenían a un mismo tiempo su defensa, su comercio, y un continuo ejercicio de alguna de las artes mecánicas;...".

Francisco Martínez y Delgado (1875):
Historia de la ciudad de Medina Sidonia, p. 12.

https://www.livius.org/articles/place/sidon/bustan-esh-sheikh/

Description	Sidon, Phoenician statue
Date	ca. 700 BCE–ca. 600 BCE
Creator	Marco Prins
Museum	Beirut, National Museum
Licence	CC0 1.0 Universal
Linked	Sidon
Categories	Punic
Tags	Sculpture

https://www.livius.org/pictures/lebanon/saida-sidon/sidon-museum-pieces/sidon-phoenician-statue/

Baria, a Phoenician - Roman settlement at Villaricos

Baria is a Phoenician - Roman settlement at Villaricos, in the municipality of Cuevas de Almanzora in Almeria, Andalucia, Spain. The area has been populated since before 6500 BC.

Coins found at Baria

By the 7th century BC, the Phoenicians had already established settlements all along the Iberian Mediterranean coast and into the Atlantic. They were constantly looking for new areas to exploit to satisfy the growing markets in the eastern Mediterranean. They established a settlement on the estuary of the Rio Almanzora. It became known by Roman times as Baria. The village that occupies this position today is called Villaricos.

In addition to minerals from the Sierra Almagrera, and grain and other agricultural products from the depression, the sea and estuary were well stocked with fish. The Phoenicians established a fish salting factory alongside their settlement. The settlement became an important trade centre for the surrounding territories, principally occupied by the Bastetani tribe, a subgroup of people generally known as Iberians.

Temple to Astarte

Overlooking the village, the original excavator, Luis Siret, found a temple dedicated to the goddess Astarte and a sanctuary that contained terracotta figures of the head of the goddess Tanit.

https://www.visit-andalucia.com/baria-phoenician-roman-villaricos-almeria/

Phoenician Necropolis

Just inland, outside the settlement, as was the custom, the Phoenicians established a necropolis. Almost two thousand tombs have been found varying from simple grave burials, to cremations and, for about fifty members of the upper echelon of society, hypogea, tombs cut into the rock. The hypogea date from the 6th century and were reused right through the Roman period. Five of the hypogea can be visited. Access is gained via a tunnel cut into the hillside. Some of the corridors had masonry walls, plastered and painted with red paint. Access to the chamber itself was blocked by a large stone or, in some cases, a wooden door. The burials within the chambers were in coffins made of wood placed directly on the ground or cremation with the ashes in cremation urns. Grave goods included jewellery: amulets, torques, earrings, rings, gold, silver and bronze bracelets; amphora containing oil and wine; bowls containing nuts; alabaster jars, game pieces, and ostrich eggs from North Africa.

The Phoenician temple of Ras il-Wardija on the southwest tip of Gozo, close to Malta. The strategic location would have made an ideal lighted aid to navigation in the early 1st millennium BCE.

https://www.atlantisgozo.com/ras-il-wardija-phoenician-sanctuary/#:~:text=Ras%20il%2DWardija%20Phoenician%20Sanctuary%20is%20located%20between%20Ker%C4%8Bem%20and,locations%20on%20the%20Maltese%20islands.

A large basin – In front of the sacred area, a large basin, or pool cut into the rock with an internal flight of steps reaching down to its bottom, served perhaps for ritual bathing.

Bell-shaped well – Being remote, the sanctuary was served by a water reservoir, also cut in the rock in the form of a bell.

https://www.atlantisgozo.com/ras-il-wardija-phoenician-sanctuary/#:~:text=Ras%20il%2DWardija%20Phoenician%20Sanctuary%20is%20located%20between%20Ker%C4%8Bem%20and,locations%20on%20the%20Maltese%20islands.

https://culture-malta.org/ras-il-wardija-phoenician-sanctuary/

Xlendi
Ras il-Wardija Sanctuary
NEXT

Votive columns made from wood (*aserah*) or stone (*betyl*) were also placed upon sacrificial altars. These were inscribed with prayers and decorated in festivals with flowers and tree boughs.

https://www.worldhistory.org/Phoenician_Architecture/

Beirut from Phoenician *bēʾrūt* (𐤁𐤄𐤓𐤕 *bʾrt*). This was a modification of the Canaanite and Phoenician word *bīʾrōt* later *bēʾrūt*, meaning "wells", in reference to the site's accessible water table.

Eusebius' *Onomasticon* stated that Byblos was known in Hebrew as Gabel / Gobel in Phoenician and Punic inscriptions as *Gebal* (𐤂𐤁𐤋, GBL);[9][10] in the Hebrew Bible as *Geval* (גבל);[11] and in Syriac as GBL (ܓܒܠ). The name seems to derive from GB (𐤂𐤁, "well") and ʾL (𐤀𐤋, "god"), the latter a word that could variously refer to any of the Canaanite gods or to their leader in particular. The name thus seems to have meant the "Well of the God" or "Source of the God".

palm,[9] a common symbol of Phoenicia.

Under the Phoenicians, the name *Athar* was used to refer to Tripoli.

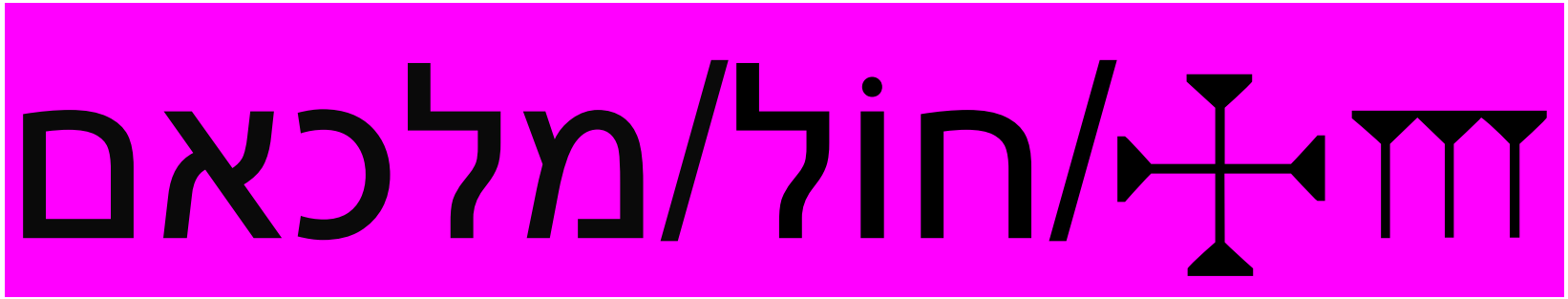
The original Phoenician city was named **Arwad** 𐤀𐤓𐤅𐤃 *ʾrwd*[5] and was located on an island named (𐤏𐤍𐤊 *ʿynk*).

Carne (Phoenician: [1] ,𐤒𐤓𐤍 Greek: Κάρνη[2]) or **Carnos** (Greek: Κάρνος[3]) was an ancient Phoenician city opposite to the island-city Arados, north of Tartus.[4] Carne (and not Marath) was the port of Arados on the mainland, the only port city of its dependencies.

The Phoenician city of Ramitha was located here.

Once known as Belus or Belos, the river is mentioned by Isidore of Seville.[5] According to the legend, this is where glass-making was invented. Tacitus also mentions glassmaking at the Belus. Pliny the Elder (*Natural History*, 5.19), using the name 'Pacida', mentions that the river flowed from Lake Cendevia (now below Mount Carmel) for 5 miles (8.0 km) to the sea near "Ptolemais Ace" (Acre, Israel), and that it was celebrated for its vitreous sands. The name is based on *Baal*.[6]

Mythological Creatures



milcham/khól/ḥl

Phoenix/Phoenicia

quity.[28] *Pwt* appears as early as Ugarit in a context that firmly establishes its meaning as "madder-dyed textile."[29] A Hebrew clan of Galilee (which was contiguous to Phoenicia) bore the name of *Puwwā*, or *Pûʾā*,[30] and is quoted next to *Tôlāᶜ*, "crimson" (Gen. 46:13; Num. 26:23; I Chron. 7:1 f.).[31] The gentilic of *Puwwā* is *Pûnî* (Num. 26:23), and there is no need to suspect an error: this is a formation of the same aspect as the Hebrew adjectives *ʾadmônî*, "red," *qadmônî*, "oriental," with the assimilation of the half-consonant *w* to the corresponding vowel *u* into a long *û*. This form *pûnî*, adjective from *puwwā*, "red dye," provides us with the prototype of the Greek *phoin-ix*[32] and of the Latin *Poen-us*, *pun-icus*. It corresponds to the Greek word both phonetically and semantically. As a Semitic loanword, it is by no means exceptional in Mycenaean Greek, which contains several other words of Semitic origin.[33]

Etymology

From Proto-Indo-European **welH-* ("to turn").

Noun

ἕλῐξ • (hélix) *f* (*genitive* **ἕλῐκος**); *third declension*

1. Anything twisted, winding, or spiral.
2. The tendril of a vine.
3. The outer ear
4. (*mathematics*) A spiral line.

	singular	plural
nominative	**calix**	calicēs
genitive	calicis	calicum
dative	calicī	calicibus
accusative	calicem	calicēs
ablative	calice	calicibus
vocative	**calix**	calicēs

Etymology[edit]

From Proto-Italic **skalik-*, from Proto-Indo-European **(s)kel-*. Compare Umbrian *skalçeta* ("sacrifical vessel").[1][2]

Noun[edit]

calix *m* (*genitive* **calicis**); *third declension*

1. cup, chalice
2. cooking pot
3. small pipe

From Proto-Italic *-trīks*, from Proto-Indo-European *-trih₂*, from *-tḗr*. Cognate with the Sanskrit suffix -त्री (*-trī*) as in जनित्री (*janitrī*, “mother”); compare *genetrīx*.

The origin of the medial *-c-* is unknown. Compare Proto-Slavic *-ica* with the same element, and also with secondary thematicization.

Etymology[edit]

From Proto-Indo-European *welH-* (“to turn, wind; to press together”). The "turn, wind" and "press together" senses were probably originally distinct from each other, but became confused and conflated in many branches, including Hellenic.[1][2]

Verb[edit]

εἵλω • (eílō)

1. to roll up, pack close
2. to smite
3. to collect
4. (*passive voice*) to draw oneself up, shrink up
5. (*passive voice*) to go to and fro
6. to wind, turn round, (cause to) revolve

Case / #	Singular	Dual	Plural
Nominative	**ἕλῐ̆ξ** hélix	ἕλῐκε hélike	ἕλῐκες hélikes
Genitive	ἕλῐκος hélikos	ἑλῐ́κοιῖν helíkoiin	ἑλῐ́κων helíkōn
Dative	ἕλῐκῐ héliki	ἑλῐ́κοιῖν helíkoiin	ἕλῐξῐ / ἕλῐξῖν / ἑλῐ́κεσσῐ / ἑλῐ́κεσσῖν / ἑλῐ́κεσῐ / ἑλῐ́κεσῖν hélixi(n) / helíkessi(n) / helíkesi(n)
Accusative	ἕλῐκᾰ hélika	ἕλῐκε hélike	ἕλῐκᾰς hélikas
Vocative	**ἕλῐ̆ξ** hélix	ἕλῐκε hélike	ἕλῐκες hélikes

Synchronically, the suffix is *-trix*, *-tricis*, that is *-tric-* if you ignore the grammatical endings.

Historically, the *-tr-* part is the ablaut zero grade of *-tor-* (or *-ter-* in some Indo-European languages) found in masculine equivalents. The *-i-* is the original feminine ending, corresponding e.g. to Sanskrit *-ī*. That means these nouns used to have a “long i-stem” originally. At some point in time, the *-c-* was added to this turning it into a consonantal stem. This *-c-* is of unclear origin, but it appears in other Indo-European languages too.

https://www.quora.com/What-is-the-origin-of-ix-as-a-feminine-variation

Most scholars believe that the Old Bulgarian version was translated from one or more lost Greek versions, since the text attests to some traditions that make sense only in the Greek language. For example, a tradition found in 2 Enoch 30 that derives Adam's name from the Greek designations of the four corners of the world. Semitisms found in various parts of the text, such as the words *Ophanim* and *Raqia Arabot*, point to the possibility of a Semitic original behind the Greek version.

In 2009, four fragments in Coptic from Chapters 36–42 were identified. They follow the short recension and are related to Manuscript U.[19]

The **Second Book of Enoch** (abbreviated as **2 Enoch** and also known as **Slavonic Enoch**, **Slavic Enoch**, or the **Secrets of Enoch**) is a pseudepigraphic text in the apocalyptic genre. It describes the ascent of the patriarch Enoch, ancestor of Noah, through ten heavens of an Earth-centered cosmos. The Slavonic edition and translation of 2 Enoch is of Christian origin in the 8th century but is based on an earlier work.[1] 2 Enoch is distinct from the Book of Enoch, known as 1 Enoch, and there is also an unrelated 3 Enoch, although none of the three books are considered canonical scripture by the majority of Jewish or Christian bodies. The numbering of these texts has been applied by scholars to distinguish each from the others.

The full text is extant only in Church Slavonic, but Coptic fragments have been known since 2009. The Church Slavonic version itself represents a translation from an earlier Greek version.[2]

https://en.wikipedia.org/wiki/2_Enoch

In the Second Book of Enoch, two classes of celestial beings are mentioned alongside the seraphim and cherubim, known as the *phoenixes* and the *chalkydri* (Ancient Greek: χαλκύδραι *khalkýdrai*, compound of χαλκός *khalkós* "brass, copper" + ὕδρα *hýdra* "hydra", "water-serpent"—lit. "brazen hydras", "copper serpents"). Both are described as "**flying** elements of the sun" that reside in either the 4th or 7th heaven, who have twelve wings and burst into song at sunrise.[22][23]

The Hebrew word for griffin is Ziz (זִיז). In Jewish mythology, the Ziz is a giant, griffin-like bird with a wingspan that could block out the sun.

phoenix comes from Latin *phoenīx*, from Ancient Greek *φοῖνιξ* (*phoînix*), from Egyptian *bnw* (*boinu*, “grey heron”).

The Latin word comes from Greek φοῖνιξ (*phoinix*).[6] The Greek word is first attested in the Mycenaean Greek *po-ni-ke*, which probably meant "griffin", though it might have meant "palm tree". That word is probably a borrowing from a West Semitic word for madder, a red dye made from *Rubia tinctorum*. The word *Phoenician* appears to be from the same root, meaning "those who work with red dyes". So *phoenix* may mean "the Phoenician bird" or "the purplish-red bird".[7]

https://www.abarim-publications.com/Dictionary/z/z-w-z.html

from an unused root apparently meaning to be conspicuous

Source: https://bible.knowing-jesus.com/strongs/H2123

- The masculine noun זִיז (*ziz*), denoting moving things (like wild animals) collectively (Psalm 50:11 and 80:13).

https://www.quora.com/What-is-the-origin-of-ix-as-a-feminine-variation

The also unused root זוז (*zwz* II) is proposed to mean to be abundant. Its only derivative זִיז (*ziz*, which is remarkably similar to the one treated above, denoting moving things) occurs only in Isaiah 66:11, where the prophet possibly speaks of the "abundance" of glory. But on the other hand, he might actually employ a state of motion to indicate the health of the said glory. Hebrew is a dynamic language; things are defined after their behavior, and nouns are usually derived from verbs; English is a static language where things are known for what they look like and verbs usually come from nouns

Similarities to the story of the chalkydri and phoenixes mentioned in the Second Book of Enoch can be found in the Greek Apocalypse of Baruch, which mentions a story of Baruch seeing a large bird flying around the Sun said to guard the Earth who an angel identifies as a phoenix.[7]

Bar Juchne or **Bar-Yuchnei** is a colossal legendary bird from Jewish mythology which was believed to have a wingspan large enough to block out the sun.

The Talmud tells of a Bar Juchne egg falling from its nest and destroying 300 cedars and flooding 60 villages/cities. After questioning how the egg could have fallen, if the Bar Juchne normally lays its eggs on the ground, the Talmud answers that the bird threw this particular egg to the ground because it was unfertilized.[1]

The Talmud raises the possibility that food impurity should only apply to a volume of food equal to the Bar Juchne's gigantic egg, before deciding that the relevant volume is rather that of a chicken egg.[2]

https://en.wikipedia.org/wiki/Bar_Juchne

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hebrew fire bird

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Did you mean: hebrew *firebird*

AI Overview

The Hebrew fire bird, or **Milcham** (or *Chol*), is a legendary, immortal bird in Jewish tradition that, according to Sefaria (58) and FiberAlchemy.com, refused to eat from the Tree of Knowledge, thereby escaping death. It lives for 1,000 years, combusts, and is reborn from its ashes. It represents immortality, resurrection, and faithfulness, often linked to the sun's cycle.

Key Details about the Jewish Fire Bird (Milcham):

- **Origin:** According to Sefaria (58) and Facebook (Lesperance), the Milcham lives in the "City of the Sun" and is immune to the Angel of Death because it did not eat the forbidden fruit in Eden.
- **Symbolism:** It represents eternal life and is a symbol of the Jewish people's resilience, as it survives for 1,000 years before burning and being reborn.
- **The Cycle:** At the end of 1,000 years, the bird burns in its nest and a new, young bird emerges from the ashes.
- **Biblical Connection:** Some interpretations of Job 29:18, as discussed by GotQuestions.org and BibleStudy.org, translate the word *chol* as "phoenix," linking this myth to biblical literature.
- **Association with Sun:** It is known as the "guardian of the terrestrial sphere," running with the sun and catching its fiery rays to protect the world, says Sefaria (58).

Hebrew Terminology:

- **עוף החול** (*Of Hachol*): Literally translates to "bird of the sand" or "bird of the ash," which is the modern Hebrew term for the phoenix.
- **Milcham (מלכאם):** The specific name often used in Midrashic literature for this immortal bird.

This figure is distinct from the Slavic Firebird and is often compared to the Greek Phoenix and the Egyptian Bennu bird.

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Legends of the Jews 1:1:58-59

(58) Among the birds the phoenix is the most wonderful. When Eve gave all the animals some of the fruit of the tree of knowledge, the phoenix was the only bird that refused to eat thereof, and he was rewarded with eternal life. When he has lived a thousand years, his body shrinks, and the feathers drop from it, until he is as small as an egg. This is the nucleus of the new bird.

(59) The phoenix is also called "the guardian of the terrestrial sphere." He runs with the sun on his circuit, and he spreads out his wings and catches up the fiery rays of the sun. If he were not there to intercept them, neither man nor any other animate being would keep alive. On his right wing the following words are inscribed in huge letters, about four thousand stadia high: "Neither the earth produces me, nor the heavens, but only the **wings of fire.**" His food consists of the manna of heaven and the dew of the earth. His excrement is a worm, whose excrement in turn is the cinnamon used by kings and princes.

https://www.sefaria.org/Legends_of_the_Jews.1.1.58?lang=bi

https://voices.sefaria.org/sheets/301569.6?lang=bi

Enoch, who saw the phoenix birds when he was translated, describes them as flying creatures, wonderful and strange in appearance, with the feet and tails of lions, and the heads of crocodiles; their **appearance is of a purple color like the rainbow (like rainbow serpent)**; their size nine hundred measures. Their wings are like those of angels, each having twelve, and they attend the chariot of the sun and go with him, bringing heat and dew as they are ordered by God. In the morning when the sun starts on his daily course, the phoenixes and the chalkidri sing, and every bird flaps its wings, rejoicing the Giver of light, and they sing a song at the command of the Lord. Among reptiles the salamander and the shamir are the most marvellous. The salamander originates from a fire of myrtle wood which has been kept burning for seven years steadily by means of magic arts. Not bigger than a mouse, it yet is invested with peculiar properties. One who smears himself with its blood is invulnerable, and the web woven by it is a talisman against fire. The people who lived at the deluge boasted that, were a fire flood to come, they would protect themselves with the blood of the salamander.

Jewish legends describe a bird called “Milcham” who, because he refused to be tempted by Eve to eat the fruit of the tree of knowledge, God granted eternal life. After 1000 years, a purifying fire would destroy the birds and their nest; an egg would remain, which would become a baby bird. “Milcham” thus lives on.

- Milcham (מלכאם): The specific name often used in Midrashic literature for this immortal bird.

Milcham - Recorded as the only animals that didn't consume the Forbidden Fruit in the Garden of Eden according to Jewish Rabbinical texts, these birds were rewarded with immortality by the Judaeo-Christian God for their resistance of Eve's temptation. They are now contained in a walled city built by God to protect them from sin, where they are consumed by fire every thousand years in order to be born anew, much like the more common Phoenix, to which they are related.

https://www.fiberalchemy.com/firebird/pjnv1zhz5ee4ytofvx8q3nylosg8ke

https://www.gotquestions.org/phoenix-Bible.html

In one Jewish tradition, the phoenix was given eternal life because it resisted the temptation to eat of the forbidden fruit from the tree of the knowledge of good and evil in the Garden of Eden. Some Bible translations mention the phoenix as a symbol of long life in the book of Job: “I thought I would end my days with my family, and be as long-lived as the phoenix” (Job 29:18, Tanakh, 1917). The New Revised Standard Version reads the same way. This particular wording is debated, as the Hebrew word used in Job 29:18, *chol*, is elsewhere translated “sand.” (The Greek Septuagint translates *chol* as “palm tree” in Job 29:18.) The idea that Job was speaking of a phoenix comes from a Jewish midrash.

According to Midrashic and Talmudic tradition, the Milcham was granted eternal life as a reward for its righteousness. The story appears in relation to the Garden of Eden, where, unlike Adam and Eve, the Milcham refused to eat from the Tree of Knowledge. Because of its obedience, God granted it immortality, allowing it to live for a thousand years before regenerating itself in a cycle similar to the Phoenix.

Phoenix, in Hebrew עוף החול Of Hachol. Ancient lore says that after Adam and Eve ate from the tree of knowledge following the serpent's advice, Eve fed the whole universe: the animals, the cattle, and the birds. Only one bird which named Chol חול (sand) refused because it was following Job advice, "And in my nest, I shall perish, and like the sand, I shall have many days." (Job 29:18). And since עוף החול Of Hachol never ate from the tree of knowledge,

An interesting fact tells us Rabbi Yanai about עוף החול Of Hachol that gives us another perspective about it: "Some people say that this bird עוף החול Of Hachol lives 1000 years, and after 1000 years a fire goes out of its nest and burns it, and a little egg survives the flames, from which grows another bird.

https://hebrew.learnoutlive.com/what-was-the-phoenix-doing-in-the-garden-of-eden/#:~:text=Phoenix%20%D7%A2%D7%95%D7%A3%20%D7%94%D7%97%D7%95%D7%9C%20Of%20Hachol%20Wikipedia

Chol (Hebrew: חול *ḥōl*) is a word mentioned in Job 29:18 in the Masoretic text of the Hebrew Bible, traditionally understood as the Hebrew word for "phoenix".

Mitchell Dahood (1974) argued in favor of the interpretation "phoenix" on the basis of parallels between Job and Ugaritic texts.[4] In particular, the **Ugaritic line** *ḥl rḥb mknpt* **"phoenix broad of wingspread"** strongly points to an Ugaritic noun *ḥl* "phoenix", as "sand" does not fit this context. **Ugaritic *ḥl* "phoenix" is cognate to Hebrew *ḥōl*.**

The Rabbis preserved the original understanding of the word *ḥōl* as referring to the phoenix. The school of R. Jannai said: "[the *ḥōl*] lives a thousand years and at the end of thousand years a fire issues from its nest and burns it until as much as an egg is left of it. Then it grows limbs again and lives." R. Judan b. Simon said: "it lives a thousand years and at the end of thousand years its body is consumed and its wings crumble to pieces until as much as an egg of it is left. Then it grows limbs again and lives."[5]

https://en.wikipedia.org/wiki/Chol_(Bible)

Rabbi Yannai (or **Rabbi Jannai**; Hebrew: רבי ינאי) was an *amora* who lived in the 3rd century, and of the first generation of the *Amoraim* of the Land of Israel.

https://en.wikipedia.org/wiki/Rabbi_Yannai

A different Phoenix mentioned in the Bible is a harbor town on the southern coast of Crete where Paul and his companions were hoping to spend the winter on their way to Rome: “Since the harbor [of Fair Havens] was unsuitable to winter in, the majority decided that we should sail on, hoping to reach Phoenix and winter there. This was a harbor in Crete, facing both southwest and northwest” (Acts 27:12).

Hebrew

Noun

עוף חול • (of khól) *m*

1. (*mythology*) phoenix

https://en.wiktionary.org/wiki/%D7%A2%D7%95%D7%A3_%D7%97%D7%95%D7%9C#Hebrew

Hebrew

Noun

עוף • (of) *m* (*plural indefinite* עוֹפוֹת, *singular construct* עוֹף־, *plural construct* עוֹפוֹת־) [pattern: קָטֶל]

1. bird

https://en.wiktionary.org/wiki/%D7%A2%D7%95%D7%A3#Hebrew

https://www.youtube.com/watch?v=nXNIdwbEJY0

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The Second Book of Enoch Explained

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https://en.wiktionary.org/wiki/wbn

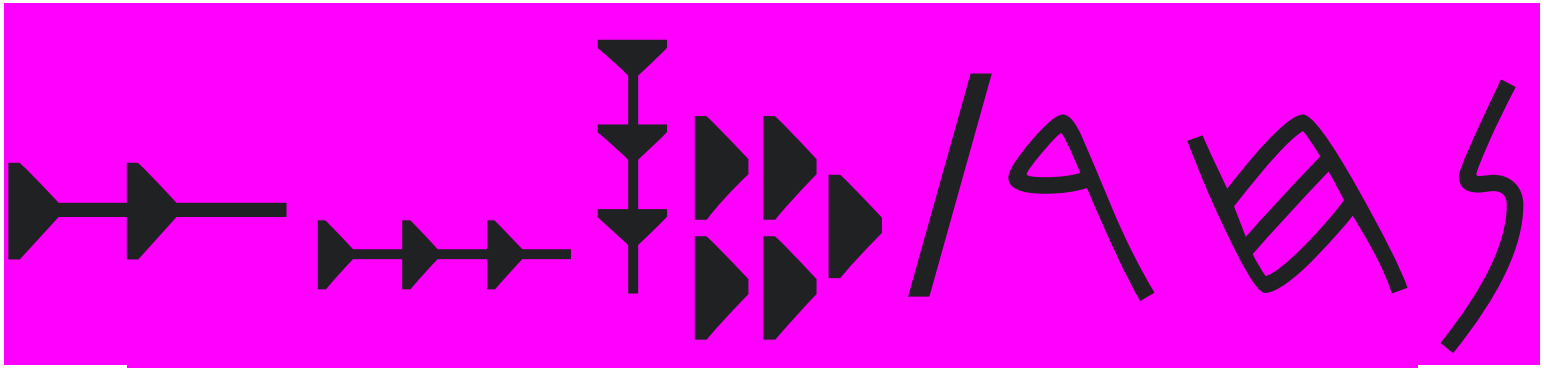
The name of the Bennu bird comes from the Egyptian verb wbn, which means "to rise in brilliance" or "to shine".

קֶרֶשׁ
(qeresh/keresh)

The *Keresh* and the *Tigris* of the *Bei Ilai*[edit]

An example of typical mythology in the Talmud exists as a discussion about a giant deer and a giant lion which both originated in a mythical forest called "Bei Ilai". (*Bei* means house in Aramaic)[44] The deer is called "Keresh" (Jewish Babylonian Aramaic: קֶרֶשׁ, romanized: *qeresh*), it has one horn,[45][46][47] and its skin measures 15 cubits in length.

The Roman emperor Hadrian once asked Joshua ben Hananiah to show him the Lion of Bei Ilai, since every lion can be killed, but the Rabbi refused and pointed out that this is not a normal lion. The emperor insisted, so the Rabbi reluctantly called for the lion of "Bei Ilai". He roared once from a distance of 400 parasangs, and all pregnant women miscarried and all the city walls of Rome tumbled down. Then he came to 300 parasangs and roared again, and the front teeth and molars of Roman men fell out, and even the emperor himself fell from his throne. He begged the Rabbi to send it back. The Rabbi prayed, and it returned to its place.[48]



(ʔanḫaru/ảnḫr)/(nḥr)

https://www.the961.com/3000-year-old-phoenician-moat-spain/

The Phoenician settlement at the Cabezo Pequeño del Estaño site in Alicante, Spain.
Photo: Fernando Prados/Public Domain

Tyre, Phoenicia, c. 392 - 391 B.C.

obverse bearded Melqart riding hippocamp with curled wing to right, waves and dolphin below;

https://www.forumancientcoins.com/catalog/roman-and-greek-coins.asp?param=57817q00.jpg&vpar=1811&zpg=68992&fld=

Tyre, Phoenicia, c. 302 - 301 B.C.

obverse bearded Melqart riding hippocamp with curled wing to right, waves and dolphin below

Tyre, Phoenicia, c. 332 - 306 B.C.

Persian Empire, Gebal-Byblos, 'Urimilk III, c. 365 - 350 B.C.

Here it doesn't have horse legs only fins.

lion head ornament on prow, two hoplites with helmets and shield visible, hippocamp left below, Phoenician letters 'K above tail; reverse abbreviated Phoenician legend counterclockwise: 'Urimilk, king of Gebal, lion bringing down a bull;

Tyre, Phoenicia, c. 364 - 360 B.C., Ancient Counterfeit

; obverse bearded Melqart riding hippocamp right, reigns in left hand, bow in right, hippocamp with curled wings, two waves and dolphin right below,

hippocampus
(a mythical winged horse with the tail of a fish representing air, earth and water)

https://www.thehistoryblog.com/archives/21761

nḫr

The word nḫr appears only in a neo-Punic inscription from Qalat abi s-Siba, in Algeria (KAI 165).124 In this text, a bilingual Latin-Neopunic **funerary** inscription, the word nḫr (125) (at line 3) has been hypothetically translated as “dolphin”,(126) by comparison with Akkadian nāḫiru, (127) whose meaning is, however, in turn much discussed.(128) In the Qalat abi s-Siba inscription, the zoonym supposedly indicates not a real animal, but an image of it, decorating the pedestal of a **funerary** monument. However, this assumption is rather uncertain and a different translation for the line has been proposed,(129) where not only nḫr is not considered to be a zoonym, but it has nothing more to do with a sculpted decoration.

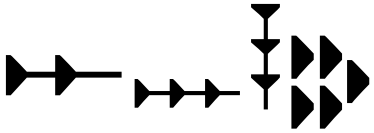
128 Bordreuil – Briquel-Chatonnet 2000; Lundström 2012, pp. 328-329; cfr. Elayi – Voisin 2014. The nāḫiru, which according to Assyrian sources was (locally?) called ANŠE.KUR.RA ša A.AB.BA “sea-horse”, may have been a hippopotamus rather than a dolphin. The term nāḫiru may be the local term for hippopotamus, either derived from nhr “river” or from the same root nḫr of Ugaritic anḫr (Bordreuil – Briquel-Chatonnet 2000, p. 123; cfr. Elayi – Voisin 2014, p. 75). The meaning of Ugaritic anḫr is also uncertain (cfr. del Olmo Lete – Sanmartín 2015, p. 76; “dolphin/sperm whale” according to Watson 2007, p. 107). The phrase nāḫira ša ANŠE.KUR.RA ša A.AB.BA iqqabbīšūni “a nāhiru, which is called a sea-horse” (cfr. A.K. Grayson, RIMA 2, Tiglath-pileser I A.0.87.1, 24-25; A.0.87.4, 87; A.0.87.15, 12´), instead of “a sea-horse, which is called a nāhiru”, might suggest that the local name of the animal rather corresponded to ANŠE.KUR.RA (ss ym?). Saporetti (1996, p. 1230) suggests that nāhiru might indicate a class, so that the sentence should be rather interpreted as “the/that nāhiru which is called sea-horse”.

https://open.rstfen.cnr.it/index.php/rsf/article/download/182/109/805

file:///C:/Users/ulamu/Downloads/07_Minunno.pdf

https://share.google/PYiVANNogxtr9wbnm

https://en.wiktionary.org/wiki/%F0%90%8E%80%F0%90%8E%90%F0%90%8E%83%F0%90%8E%97#Ugaritic



Ugaritic[edit]

Noun[edit]

• (ảnḫr)

1. dolphin

Proto-Semitic[edit]

Verb[edit]

***naḫar-**

1. to snort
2. to gnaw, to perforate

https://en.wiktionary.org/wiki/Reconstruction:Proto-Semitic/na%E1%B8%ABar-

Sem.: naḫāru(m) Akk.): “to snort”; nāḫiru(m): “snorter > dolphin, whale”; naḫīru(m) “nostril”; naḫara (Ar.): “to snort”; nuḫra “snout, nose”; nāḫir “pig”; nḥr (Hb., JAram., Syr.): “to snort”; nəḫra (Eth.): id.; nḥw/yr (JAram.): “nostril”; mnḥr (Aram.): id.; *nḥyr(ym) (du. Hb.): id.; *naḫrīr (MSA) “nose”. Non-Sem.: *nVḫur= (Berber) “nose”.

Pliny’s statement (Nat. IX 51,97), that the carabi-crabs were called hippoe in Phoenician language (in Phoenice hippoe vocantur) is due to a misunderstanding. Aristotle (HA II 3, 526a) mentioned crabs living in Phoenicia which were called “horses” (ἵΪЫЫЫΙɾχϟϜ) because of their speed (ЫΙεЫὶὶ δ_ Χ_ν Φɾινίκην γίνɾνΧαι ἐν Χῷ αἰγιαλῷ ɾὺϟ καλɾῦɟιν ἵΪЫЫΙɾχϟϜ δι Χὸ ɾΰΧd Χαϗ_dϟ θεῖν ὥɟΧε μ_ ῥᾴδιɾν εἶναι καΧαλαβεῖν). Aristotle simply meant that such crabs were called “horses”, therefore they were presumably called ssm.

67 na-ḫi-ra ša ANŠE.KUR.RA ša A.AB.BA i-qa-bi-ú-šú-ni410 pa-ri-an-gi epšet qa-ti-ia
68 šá i-na siq-ri dMAŠ ù d IGI.DU DINGIRmeš GALmeš ENmeš -ia i-na A.AB.BA
69 [GAL] ša KUR a-mur-ri a-du-ku-ni bur-ṭí 411 -iš ba-al-ṭa ša iš-tu KUR lu-maáš
70 [ša bat]-te am-mi-te ša KUR ḫab-ḫi na-ṣu-ú-ni tam-ši-li-šu-nu ša NA4.AD.BAR412 e-pu-uš
71 ina né-r[é-bi] LUGAL-ti-ia im-na ù šu-me-la ú-ša-zi-iz

naḫira ša **sīsû ša tâmti** iqabbi(ʔū?)šuni pariangi epšet qātiya ša ina siqri Ninurta u Nergal ilāni rabûti bēlīya ina tâmti rabīti ša māt Amurri adūkuni burṭiš balṭa ša ištu māt Lumaš ša batte ammite ša māt Ḫabḫi naṣṣūni tamšīlīšunu ša atbāri ēpuš ina nērib šarrūtiya imna u šumēla ušazziz

“As for the nāḫiru—which is called the **horse of the sea** and which I killed with a pariangu-weapon413 of my own making at the command of Ninurta and Nergal, the great gods, my lords, in the great sea of the land of Amurru—and the live burṭiš— which was brought from the land of Lumaš on the far side of Ḫabḫu—I made their likenesses (tamšīlu) in basalt. I stationed them on the right and left of my royal entrance.”

Kassite king of Sealand (cuneiform:LUGAL KUR A.AB.BA, Akkadian: *šar māt tâmti*)

https://en.wikipedia.org/wiki/Ulamburiash

https://knowledge.uchicago.edu/record/1955/files/Richey_uchicago_0330D_14894.pdf

“Message of the son of ʔIlu, Môtu. Word of the beloved, the son of ʔIlu, the hero: ‘Is my throat the throat of the lion of the desert424 or the gullet(?) of the ʔanḫaru in the sea (…)?’”

RS 24.293:1–5 (= KTU3 1.133)425

1 wyʿny . bn wayaʿniyu binu
2 ỉlm . mt . npš ʔilima môtu napšī
3 npš . lbỉm napšu libaʔima
4 thw . wnpš tuhwi wanapšu
5 ảnḫr . bym ʔanḫari biyammi

“The son of ʔIlu, Môtu, answered: ‘My throat is the throat of the lion of the desert and the throat of the ʔanḫaru in the sea.”

From these passages, one confirms that the ʔanḫaru lives in the sea, and, more importantly, one also learns that it has a voracity comparable to that of the lion.

This quote comes from the Baal Cycle, a collection of Ugaritic myths (circa 1350–1200 BCE) that depict the struggles of the Canaanite storm god Baal against Mot (Môtu), the god of death, sterility, and drought.

- Context: Môtu, the "son of ʔIlu" (El) and the personification of death, is describing his insatiable hunger and terrifying nature.
- Significance: By comparing his throat to "the lion of the desert" and "the *ʔanḫaru* in the sea" (often interpreted as a sea monster or whale), Môtu is emphasizing his power to consume everything—both land and sea—just as death and drought consume the world.

From the above, one thus knows that the nāḫiru likely or possibly had the following characteristics:
(1.) it lived in the water, either all or part of the time;
(2.) it could nevertheless be reliably located and hunted, which implies that no very deep water was involved;
(3.) it could be compared to a horse;
(4.) it produced ivory;
(5.) assuming identity with the Ugaritic ʔanḫaru, it perhaps had a voracious appetite and/or a physically large mouth; and
(6.) assuming etymological connection with √nḫr “to snort,” it perhaps was characterized by such activity and/or large nostrils.

The water-horse designation, which seems to the present author far from anatomically obvious, could have simply originated in the Levant, whence it spread both east and west. It must be admitted, however, that there is currently no proof for this.

file:///C:/Users/ulamu/Downloads/Richey_uchicago_0330D_14894.pdf

The major exception to derivation from naḫāru “to snort” is the argument of Bordreuil and Briquel-Chatonnet (2000: 123; “possible” in Elayi and Voisin 2014: 75), who suggest that the transcription {na-ḫi-rV} reflects nahir- “river-dwelling one” from West Semitic *√nhr, the most prominent nominal instantiation of which is *nahar- “river.” (Bordreuil and Briquel-Chatonnet consistently transcribe nahir- wihout vocalic length and presumably intend a qaṭil- [stative] adjective, but this is never specified.) One possible objection to this hypothesis is that the present and other texts clearly associate the nāḫiru with the {A.AB.BA} tâmtu “sea” rather than rivers of any sort.

Furthermore, a reflex of the Proto-Semitic root *√nḫr was employed for an animal in at least one other language: Ugaritic {ånḫr} occurs in the Baʿlu cycle (RS 2.[022]+ i:15 [= KTU3 1.5]) and a smaller tablet with parallel content, RS 24.293:5 (= KTU3 1.133) (see notes below for additional bibliography).

One can begin with a set of representations for which one can trace a progression of combat, capture, and mimetic representation of one or more imaginary or quasi-imaginary animals. Tiglath-pileser I (r. 1114–1076 B.C.E.), in a summary of his military campaigns and other royal activities (RIMA 2 A.0.87.4),407 alludes to an expedition to the West, described in another inscription,408 during which he killed an animal called the nāḫiru.

427 This vocalization as such is not given by any of the scholars so arguing (see below) but can be suggested for a Phoenician cognate {nḥr} of Akkadian nāḫiru on the following grounds: (1.) the development of u < proto Semitic *ā in Punic is documented by PPG §79; Fox 1996: 40–41; and Kerr 2010: 53 n. 120; and (2.) the development of e < proto-Semitic *i—especially before resonants (here r)—is documented by PPG §82.

The shifts in question in Phoenician are i > o2 (the Phoenician Shift), o > u, u > ii (u from proto-* u/ti), and possibly ii > i. The earlier shift c > o (the Canaanite Shift) may also be taken into acount as an element of this pattern of shifts. These shifts all move in a definite direction: they may be depicted as a circular movement on a vowel chart (table 1).

Most Assyriologists and Ugaritologists426 have left unmentioned the fact that some scholars have argued for the existence of a cognate noun nuḥer427 in Phoenician on the basis of the reading {nḥr} at KAI 165:3, a Neopunic-Latin bilingual from Qalat Abis-Siba (= “Guelaat bou Sba”), Algeria.428

https://joshuafox.com/wp-content/uploads/2014/10/Fox-Phoenician.pdf

In Etruria, hippocampi appear on **tomb** walls and reliefs, often winged, and may link to the idea of voyaging to the afterlife.

https://garstangmuseum.wordpress.com/2024/04/11/hybrid-creatures-in-late-period-egypt-the-hippocampus/

Fig. 1: Hippocampus riding on a solar barque, flanked by Isis and Nephthys as winged snakes, painted onto a Graeco-Roman Period coffin (c. 332 BC – AD 395),

The semi-tympanum of the back wall is decorated with a large hippocampus which, like the dolphins of the frieze in the corridor, is a symbol of the marine world as a metaphor for transition: the dive into sea waves is ment as the moment of transition between the earthly world and the afterlife. The hippocampus, alone or together with other figurative scenes, is the most common decoration of the pediments in the archaic **tombs** of Tarquinia and is also attested in some tombs of the 2nd half of the 4th cent. BC.

Infernal Chariot, this spectacular tomb is located in the Pianacce Necropolis

The motif of a warrior confronting or battling a hippocampus found in Etruscan, Lucanian, and Roman funerary art has so far eluded definitive interpretation. In these scenes a warrior on foot or horseback faces a large scale hippocampus. He is identified as a warrior because he is male and armed, sometimes directly attacking the monster.
Most see the hippocampus as the conveyance on the journey to the land of the dead, which is thought to have been (at least partially) over water for the Etruscans (Shepard 1940, de Grummond 2006). Parallels to the hippocampi in the company of Poseidon in Greek art or the use of one as a steed by the Phoenician god, Melqart, are also suggested as influences or references. One scholar argues that the hippocampi "served the function in Etruscan imagery of psychopompoi, guides for the dead." (Jannot 2005). Neither view of them as conveyance or guide takes into account the combative nature of the motif. Whether Vanth or Hermes none of the imagery of the guides to the underworld shows them under attack by those souls they are leading. I propose instead that the hippocampi represent a trial or monstrous obstacle on the journey to the underworld and that the warrior represents the deceased. The motif of monstrous obstacle on the path to the underworld is well known in other ancient cultures, including Cerberus in Greek mythology, the scorpion men encountered by Gilgamesh, and the many monsters that faced Egyptians including the three serpents Am-awa, Sekhabesnfubeb, and Aqebi.

https://camws.org/sites/default/files/meeting2015/Abstracts2015/254.GuardingUnderworld.pdf

Griffin

https://www.meisterdrucke.us/fine-art-prints/Phoenician/268815/Griffin-plaque%2C-from-Fort-Shalmaneser%2C-Nimrud%2C-North-Iraq%2C-9th-8th-century-BC.html

Griffin plaque, from Fort Shalmaneser, Nimrud, North Iraq, 9th-8th century BC by Phoenician.

Ram head
Lion body and tail
and Bird wings
Griffin

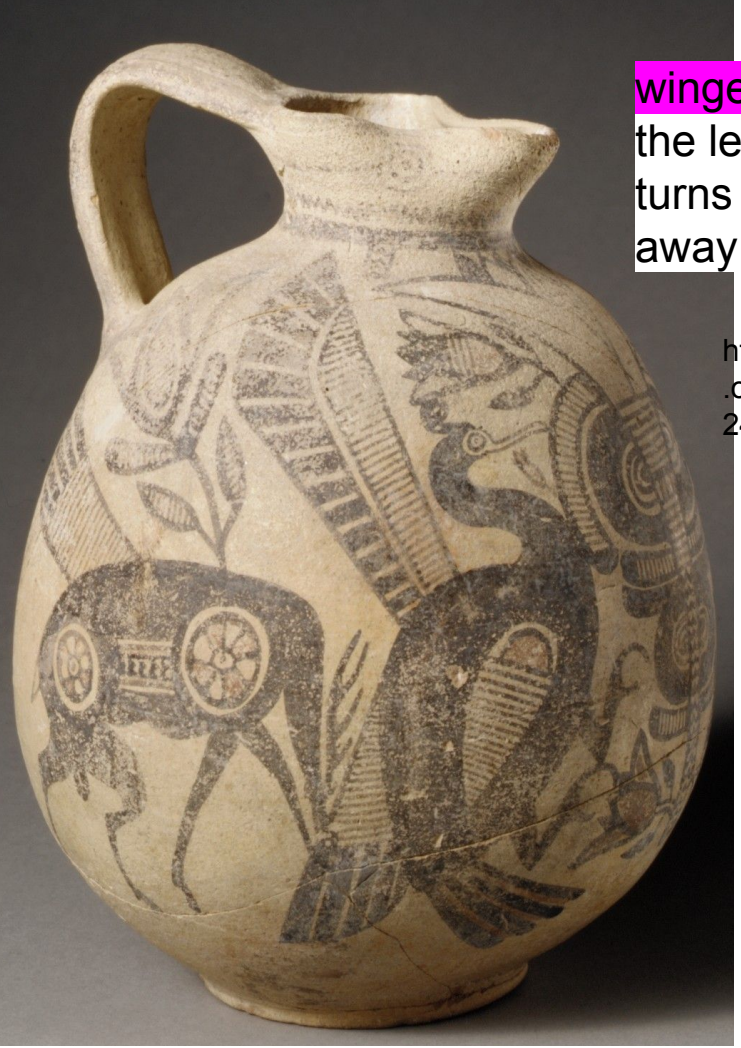
https://www.meisterdrucke.us/fine-art-prints/Neo-Assyrian/899950/Furniture-Plaque-Carved-in-Relief-with-a-Ram-Headed-Sphinx.html

https://www.metmuseum.org/collection/the-collection-online/search/325666?rpp=20&pg=7&ft=Assyrian+ivory&pos=135

Ram head lion body and tail and bird wings

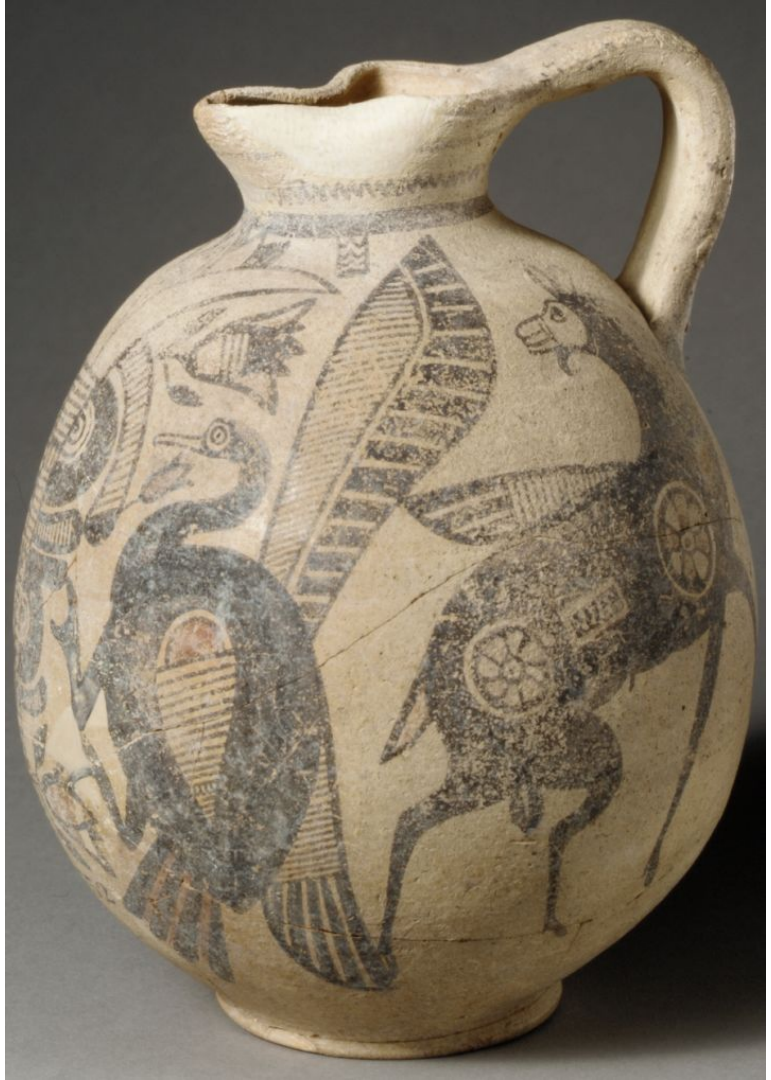
Ram headed sphinxes were often depicted in Egyptian art during the time when this ivory was carved by Phoenician artisans. This suggests that Phoenicians, whose home cities were along the eastern Mediterranean coast, were aware of contemporary Egyptian art. The slender proportions of this composite creature's leonine body are typical of Phoenician ivories. Like many Phoenician works, the original composition may have been symmetrical, with an identical sphinx facing this one. While some of them were carved in the same style as the large Assyrian reliefs lining the walls of the Northwest Palace, the majority of the ivories display images and styles related to the arts of North Syria and the Phoenician city-states. Phoenician style ivories are distinguished by their use of imagery related to Egyptian art, such as sphinxes and figures wearing pharaonic crowns, and the use of elaborate carving techniques such as openwork and colored glass inlay.

Winged Stag and Doe



winged stag grazes on the left, a winged doe turns as she walks away on the right.

https://www.metmuseum.org/art/collection/search/240097



Winged Lion

A Phoenician bone plaque of a winged lion.

Syria, 1000-800BC,

https://www.davidlay.co.uk/auction/lot/1062-a-phoenician-bone-plaque-of-a-winged-lion/?lot=173740#

Regoline Galassi bronze cauldron lion griffins Phoenician Craftsmen Etruscan Italy Etruria 650 Cerveteri

https://www.alamy.com/stock-photo-regoline-galassi-bronze-cauldron-lion-griffins-phoenician-craftsmen-41886537.html

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alan
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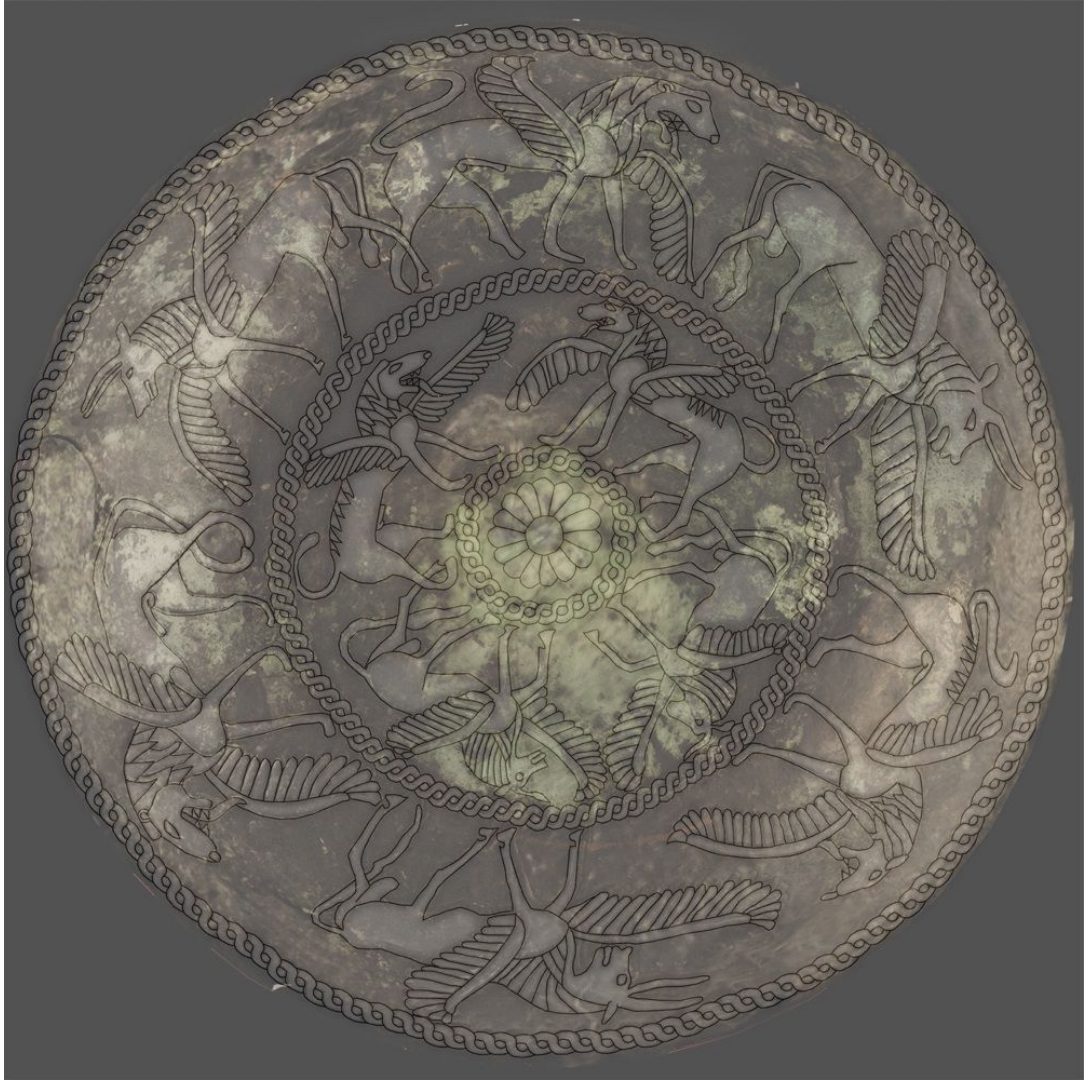
A Phoenician Inspired Cauldron...or, a Bronze Cauldron from the Regolini Galassi Etruscan Tomb:

(Pictured: Regoline Galassi bronze cauldron lion griffins **Phoenician Craftsmen** Etruscan Italy Etruria 650 Cerveteri)

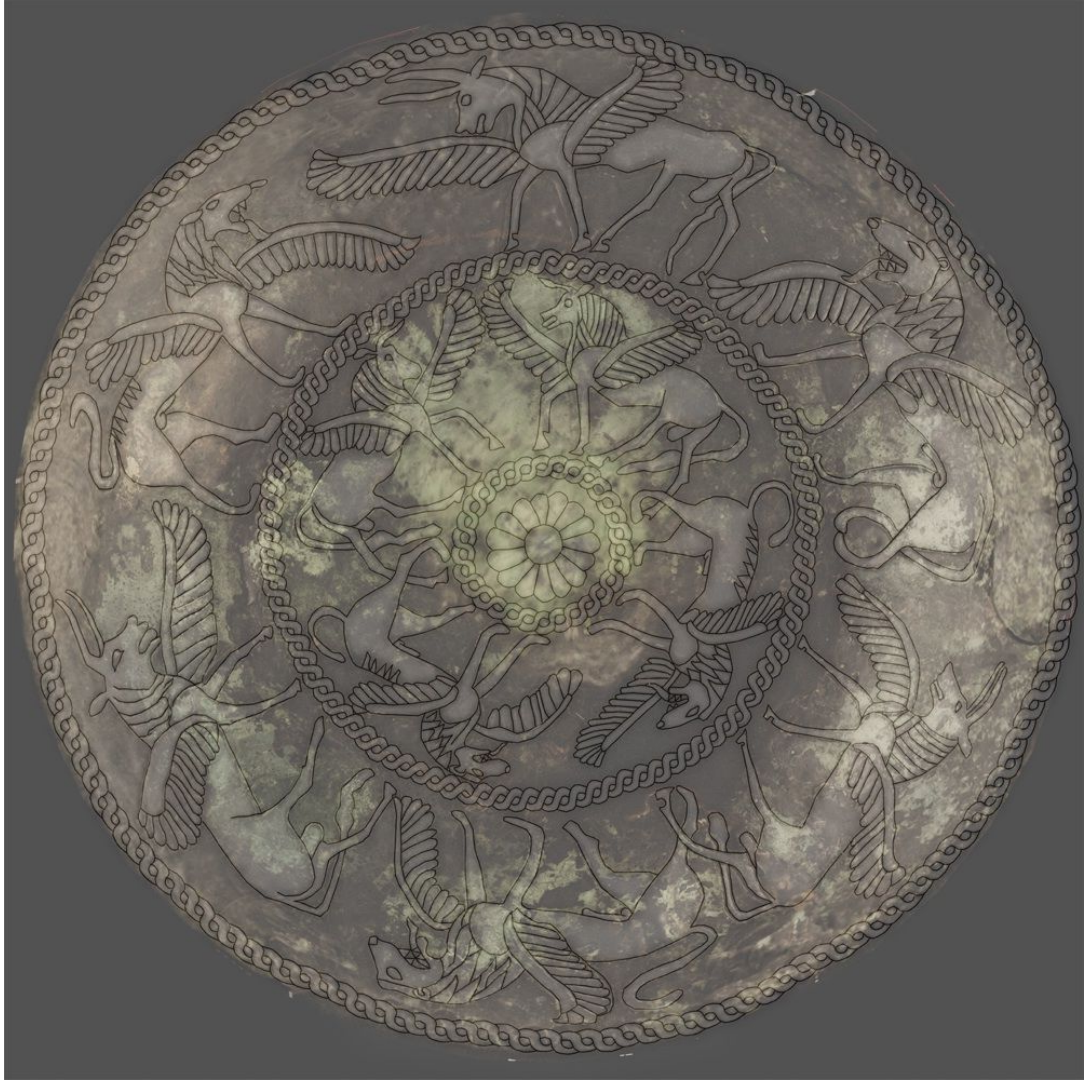
The Regolini-Galassi tomb is an elaborate Etruscan family tomb located in Caere, an ancient city in Italy approximately 50–60 kilometres (31–37 mi) north-northwest of Rome. It dates to between 650 and 600 BC, probably 640s BC.

Winged Bull

https://www.facebook.com/groups/938986451172585/posts/1062767942127768/

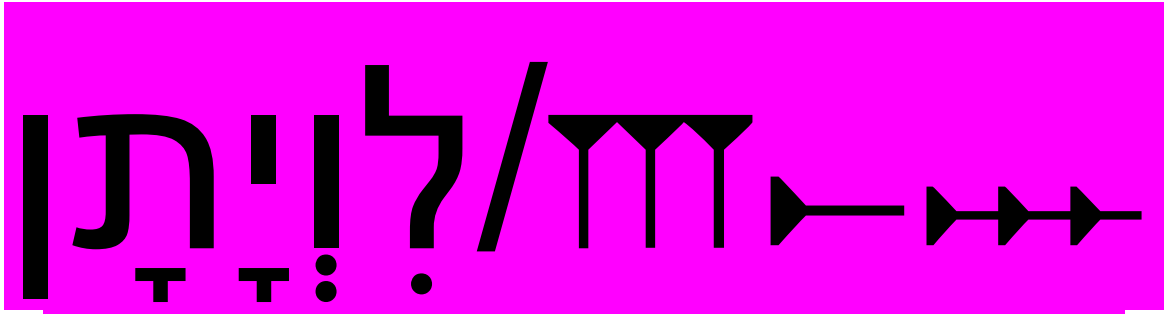


https://regolinigalassi.wordpress.com/2012/11/28/the-holmos-and-lebes-digitally-restored/



Detail of one of the griffin heads of the smaller lebes

https://regolinigalassi.wordpress.com/2011/07/08/the-lebeti-mystery-2/



(Leviathan)/(Lotan)

Lotan (Ugaritic: 𐎍𐎕𐎗 *LTN*, meaning "coiled"), also transliterated **Lôtān**,[1] **Litan**,[2] or **Litānu**,[3] is a servant of the sea god Yam defeated by the storm god Hadad-Baʿal in the Ugaritic *Baal Cycle*.[3]

Tannin (Hebrew: תַּנִּין *tannīn*; Syriac: ܬܢܝܢܐ *tannīnā* plural: *tannīnē*; Arabic: التنين *tinnīn*, ultimately from Akkadian □□□ *dannina*) or **Tunnanu** (Ugaritic: 𐎍𐎕𐎗𐎕 *tnn*, likely vocalized *tunnanu*[1]) was a sea monster in Canaanite and Hebrew mythology used as a symbol of chaos and evil.[2]

https://en.wikipedia.org/wiki/List_of_Ugaritic_deities

(Tannīnā/Tannīn/Tunnanu)

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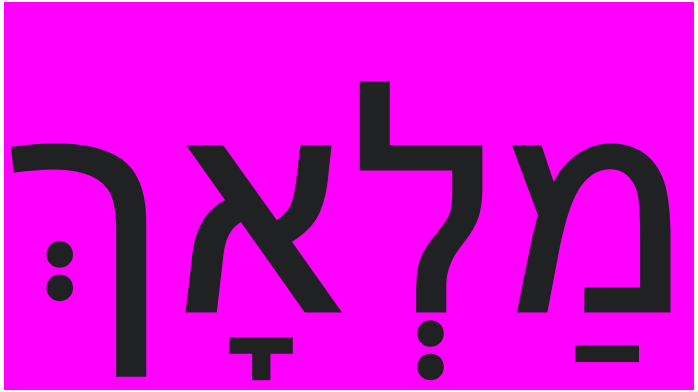
https://en.wikipedia.org/wiki/List_of_Ugaritic_deities


מַלְאָךְ

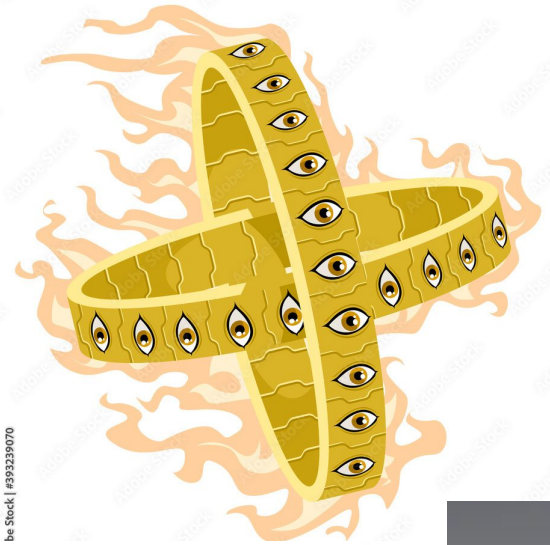
angels look more like the Ezekiel writer describes when he tells us, quote, “as I looked at the living creatures, (he's talking about the angels) I saw a wheel on the ground beside each creature with its four faces. This was the appearance and structure of the wheels. They sparkled like topaz and all four looked alike. Each appeared to be made like a wheel intersecting a wheel as they moved, they would go in any one of the four directions the creatures faced, the wheels did not change direction as the creatures went, their rims were high and awesome. And all four rims were full of eyes all around.” *The Holy Bible, Book Of Ezekiel, I:XV-XVIII, KHV)

From a verb meaning “to send” which is only attested in Ugaritic 𐎍𐎊 (*lỉk*), 𐤋𐤀𐤊 (*lʾk*), Arabic لَأَكَ (*laʔaka*), أَلْأَكَ (*ʔalʔaka*), Ge'ez ለአከ (*läʾäkä*). The only other word from this root in Hebrew is מְלָאכָה (*məlāḵā́*, “commission, sending → particular occupation, work, business”).

Noun

מַלְאָךְ • (mal'ákh) *m* (*plural indefinite* מַלְאָכִים, *singular construct* מַלְאַךְ, *plural construct* מַלְאֲכֵי) [pattern: מַקְטָל]

1. angel
2. (*archaic*) messenger



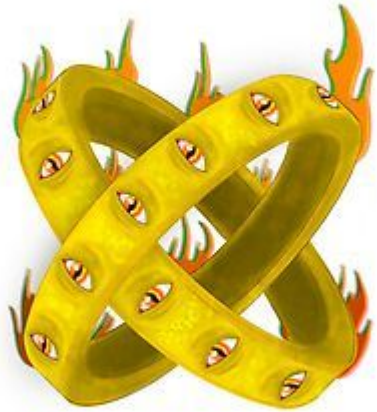
Burning wheels filled with eyes man how cool is that

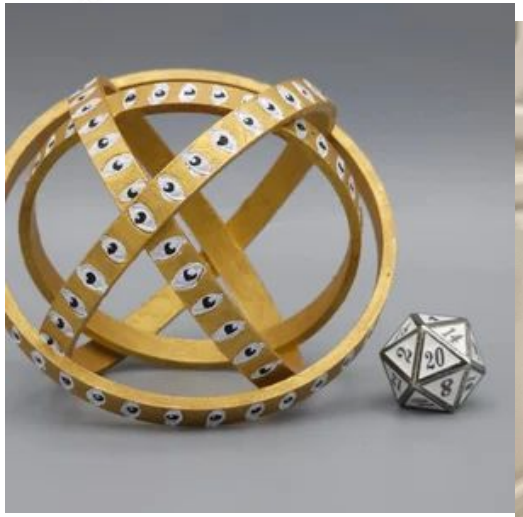
Able to move in all directions like a UFO

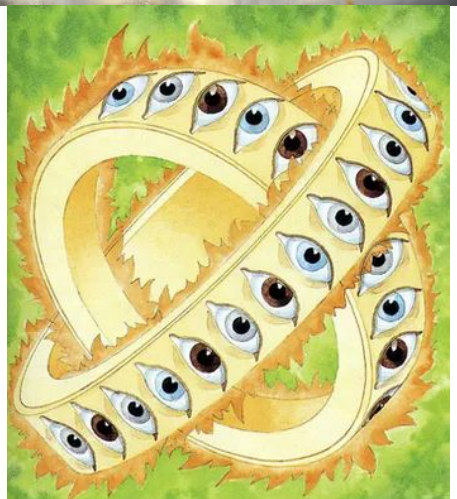
Nobody can hold eye-contact with it

Would probably scare the hell out of you if you saw it

Actually looks unworldly







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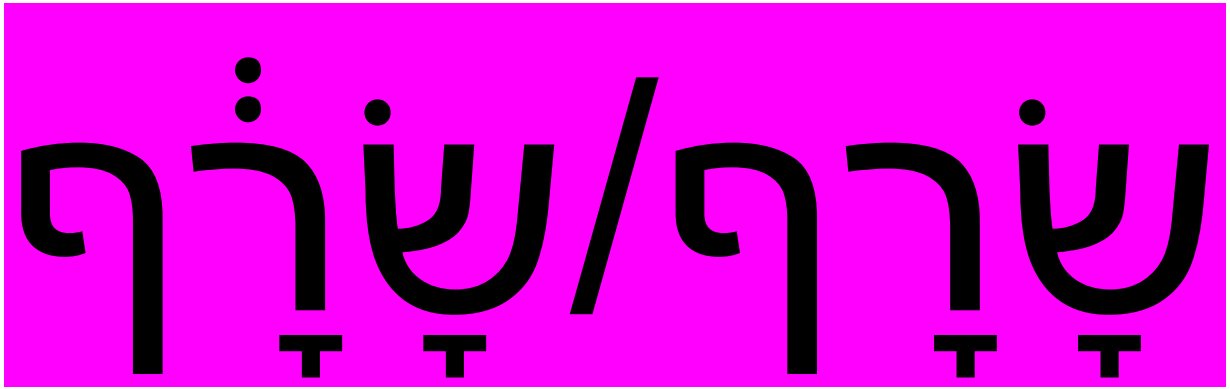

שָׂרַף/שָׂרְפוּ

John 3:14-15, where Jesus says, "And as Moses lifted up the serpent in the wilderness, so must the Son of Man be lifted up, that whoever believes in him may have eternal life." This passage uses the story of Moses lifting up the bronze serpent in the wilderness (Numbers 21:4-9) as a symbol to illustrate the concept of Jesus's death and the offer of eternal life through faith.

Jesus compares himself to the bronze serpent being lifted up, which represents his crucifixion and offering of life.

Isaiah 14:29

HEB: צָפַע וּפִרְיוֹ שָׂרָף מְעוֹפֵף׃

NAS: will be a flying *serpent*.

KJV: [shall be] a fiery flying *serpent*.

INT: A viper fruit *serpent* flying

שָׂרָף (śā-rāp)

a fiery [serpent]

מְעוֹפֵף׃ (mə-ʻō-w-pêp)

flying

Hebrew	English
מַשָּׂא maś-śā	The burden against
בְּהֵמוֹת ba-hă-mō-wṯ	the beasts
נֶגֶב ne-ḡeḇ;	of the Negev
בְּאֶרֶץ bə-ʾe-reṣ	Through a land
צָרָה ṣā-rāh	of trouble
וְצוּקָה wə-ṣū-qāh	and anguish
לָבִיא lā-ḇî	the lioness
וְלַיִשׁ wā-la-yiš	and lion
מֵהֶם mê-hem,	from which [came]
אֶפְעֶה ʾep-ʾeh	the viper
וְשָׂרָף wə-śā-rāp	and fiery serpent
מְעוֹפֵף mə-ʾō-w-p̄êp̄,	flying
יִשְׂאוּ yiś-ʾū	they will carry
עַל־ ʻal-	on
כֶּתֶף ke-ṯep̄	the backs
עַיָרִים ʻă-yā-rîm	of young donkeys
חֵילָם ḥê-lām,	their riches
וְעַל־ wə-ʻal-	and on
דַּבֶּשֶׁת dab-be-šeṯ	the humps
גְּמַלִּים gə-mal-lîm	of camels
אוֹצְרֹתָם ʾō-wṣ-rō-ṯām,	their treasures
עַל־ ʻal-	to
עַם ʻam	a people
לֹא lō	not
יוֹעִילוּ׃ yō-w-ʻî-lū.	[who] shall profit

Verb

שָׂרַף • (saráf) (*pa'al construction*, *future* יִשְׂרֹף / ישרוף, *passive counterpart* נִשְׂרַף)

1. (*transitive*) to burn

Noun

שָׂרָף • (saráf) *m* (*plural indefinite* שְׂרָפִים, *singular construct* שְׂרַף־, *plural construct* שַׂרְפֵי־)

1. seraph
2. venomous serpent

https://en.wiktionary.org/wiki/%D7%A9%D7%A8%D7%A3

In Hebrew, the word *saraph* means "burning", and is used seven times throughout the text of the Hebrew Bible as a noun, usually to denote "serpent",[4] twice in the Book of Numbers,[5][6] once in the Book of Deuteronomy,[7] and four times in the Book of Isaiah.

Noun

seraph (*plural* **seraphs** *or* **seraphim** *or* (*nonstandard*) **seraphims**)

1. (*biblical*) A burning serpent, often winged, with human hands and sometimes feet

A painting of God and two seraphim from the 14th century.

https://en.wikisource.org/wiki/Bible_(King_James)/Isaiah#6:1

A seminal passage in the Book of Isaiah (Isaiah 6:1–8) used the term to describe six-winged beings that fly around the Throne of God crying "holy, holy, holy".

אֶפְעֶה

Hebrew: אֶפְעֶה (ʾepʿê)

Ugaritic: 𐎀𐎐𐎍 (ảpʿ /ʾapʿā/)

Proto-Semitic
Noun
***ʔapʕaw-** *f*

1. viper, a kind of snake

https://en.wiktionary.org/wiki/Reconstruction:Proto-Semitic/%CA%94ap%CA%95aw-

https://en.wiktionary.org/wiki/%D8%A3%D9%81%D8%B9%D9%89

Hebrew	English
אַל־ ʼal-	Do not
תִּשְׂמְחִי tiś-mə-ḥî	rejoice
פְּלֶשֶׁת p̄ə-le-šeṯ	Philistia
כֻּלָּךְ kul-lêḵ,	all you
כִּי kî	of because
נִשְׁבַּר niš-bar	is broken
שֵׁבֶט šê-ḇeṭ	the rod
מַכֵּךְ mak-kêḵ;	that struck you
כִּי־ kî-	for
מִשֹּׁרֶשׁ miš-šō-reš	out of the roots
נָחָשׁ nā-ḥāš	of serpent
יֵצֵא yê-ṣê	will come forth
צֶפַע ṣe-p̄aʻ,	a viper
וּפִרְיוֹ ū-p̄ir-yōw	and its offspring [will be]
שָׂרָף śā-rāp̄	a fiery serpent
מְעוֹפֵף׃ mə-ʻō-w-p̄êp̄.	flying

Noun

צֶפַע • (tséfa) *m*

1. viper (a venomous snake in the family Viperidae); adder

https://en.wiktionary.org/wiki/%D7%A6%D7%A4%D7%A2

with Isaiah's own vision, which clearly envisioned *seraphim* with heads, legs, and arms – although, on the second matter, some scholars have proposed that the covered "feet" of the seraphim should be identified as genitals, as "feet" are often used in the Hebrew Bible as a euphemism for the penis.[14][15]

https://en.wikipedia.org/wiki/Seraph

The vision in Isaiah Chapter 6 of seraphim in an idealized version of Solomon's Temple represents the sole instance in the Hebrew Bible of this word being used to describe celestial beings.[16] "... I saw also the Lord sitting upon a throne, high and lifted up, and his train filled the temple. Above it stood the seraphim: each one had six wings; with twain he covered his face, and with twain he covered his feet, and with twain he did fly." (Isaiah 6:1–3)[17] And one cried to another, "Holy, holy, holy, is YHWH of hosts: the whole earth is full of His glory." (verses 2–3)[18] One seraph carries out an act of ritual purification for the prophet by touching his lips with a live coal from the altar (verses 6–7)[19] "And he laid it upon my mouth, and said, Lo, this hath touched thy lips; and thine iniquity is taken away, and thy sin purged."

ar Bible

Isaiah's Vision of the Lord in His Glory

1	בִּשְׁנַת־	מוֹת	הַמֶּלֶךְ	עֻזִּיָּהוּ	וָאֶרְאָה	אֶת־	אֲדֹנָי	יֹשֵׁב	עַל־	כִּסֵּא	רָם	וְנִשָּׂא	וְשׁוּלָיו	מְלֵאִים	אֶת־	הַהֵיכָל:	.
	In the year	that died	King	Uzziah	and I saw	-	the Lord	sitting	on	a throne	high	and lifted up	and the train of His [robe]	filled	-	the temple	
	Prep-b | N-fsc	N-msc	Art | N-ms	N-proper-ms	Conj-w | V-Qal-ConseqImperf-1cs	DirObjM	N-proper-ms	V-Qal-Prtcpl-ms	Prep	N-ms	V-Qal-Prtcpl-ms	Conj-w | V-Nifal-Prtcpl-ms	Conj-w | N-mpc | 3ms	V-Qal-Prtcpl-mp	DirObjM	Art | N-ms	
	8141 [e]	4194 [e]	4428 [e]	5818 [e]	7200 [e]	853 [e]	136 [e]	3427 [e]	5921 [e]	3678 [e]	7311 [e]	5375 [e]	7757 [e]	4390 [e]	853 [e]	1964 [e]	
	biš·naṯ-	mō·wṯ	ham·me·leḵ	ʻuz·zî·yā·hū,	wā·ʼer·ʼeh	ʼeṯ-	ʼă·ḏō·nāy	yō·šêḇ	ʻal-	kis·sê	rām	wə·niś·śā;	wə·šū·lāw	mə·lê·ʼîm	ʼeṯ-	ha·hê·ḵāl.	

2	שְׂרָפִים	–	עֹמְדִים	מִמַּעַל	לוֹ	שֵׁשׁ	כְּנָפַיִם	שֵׁשׁ	כְּנָפַיִם	לְאֶחָד	בִּשְׁתַּיִם	יְכַסֶּה	פָּנָיו	וּבִשְׁתַּיִם	יְכַסֶּה	רַגְלָיו	וּבִשְׁתַּיִם	.
	Seraphim		stood	Above	it	six	wings	six	wings	had [each] one	with two	he covered	his face	and with two	he covered	his feet	and with two	
	N-mp		V-Qal-Prtcpl-mp	Prep-m | Adv	Prep | 3ms	Number-fs	N-fd	Number-fs	N-fd	Prep-l | Number-ms	Prep-b | Number-fd	V-Piel-Imperf-3ms	N-cpc | 3ms	Conj-w, Prep-b | Number-fd	V-Piel-Imperf-3ms	N-fdc | 3ms	Conj-w, Prep-b | Number-fd	
	8314 [e]		5975 [e]	4605 [e]		8337 [e]	3671 [e]	8337 [e]	3671 [e]	259 [e]	8147 [e]	3680 [e]	6440 [e]	8147 [e]	3680 [e]	7272 [e]	8147 [e]	
	śə·rā·p̄îm		ʻō·mə·ḏîm	mim·ma·ʻal	lōw,	šêš	kə·nā·p̄a·yim	šêš	kə·nā·p̄a·yim	lə·ʼe·ḥāḏ;	biš·ta·yim	yə·ḵas·seh	pā·nāw,	ū·ḇiš·ta·yim	yə·ḵas·seh	rag·lāw	ū·ḇiš·ta·yim	

5774 [e]
yə·ʻō·w·p̄êp.
יְעוֹפֵף:
he flew
V-Piel-Imperf-3ms

3519 [e]	776 [e]	3605 [e]	4393 [e]	6635 [e]	3068 [e]	6918 [e]	6918 [e]	6918 [e]	559 [e]	2088 [e]	413 [e]	2088 [e]	7121 [e]	
kə·ḇō·w·ḏōw.	hā·’ā·reṣ	kāl	mə·lō	ṣə·ḇā·’ō·wṯ;	Yah·weh	qā·ḏō·wōš	qā·ḏō·wōš	qā·ḏō·wōš	wə·’ā·mar,	zeh	’el-	zeh	wə·qā·rā	
כְּבוֹדֹֽו׃	הָאָ֖רֶץ	כָּל־	מְלֹ֥א	צְבָאֽוֹת׃	יְהוָ֔ה	קָד֣וֹשׁ	קָד֣וֹשׁ	קָדֹ֑וֹשׁ	וְאָמַ֗ר	זֶ֚ה	אֶל־	זֶ֔ה	וְקָרָ֣א	3
His glory	the earth	of all	[is] full	of hosts	[is] Yahweh	holy	holy	Holy	and said	this [one]	to	this [one]	And cried	
N-msc | 3ms	Art | N-fs	N-msc	N-msc	N-cp	N-proper-ms	Adj-ms	Adj-ms	Adj-ms	Conj-w | V-Qal-ConjPerf-3ms	Pro-ms	Prep	Pro-ms	Conj-w | V-Qal-ConjPerf-3ms	

6227 [e]	4390 [e]	1004 [e]	7121 [e]	6963 [e]	5592 [e]	520 [e]	5128 [e]	
’ā·šān.	yim·mā·lê	wə·hab·ba·yiṯ	haq·qō·w·rê;	miq·qō·wl	has·sip·pîm,	’am·mō·wṯ	way·yā·nu·’ū	
עָשָׁן׃	יִמָּלֵ֥א	וְהַבַּ֖יִת	הַקּוֹרֵ֑א	מִקּ֣וֹל	הַסִּפִּ֔ים	אַמּ֣וֹת	וַיָּנֻ֔עוּ	4
smoke	was filled with	and the house	of him who cried out	by the voice	of the door	the posts	And were shaken	
N-ms	V-Nifal-Imperf-3ms	Conj-w, Art | N-ms	Art | V-Qal-Prtcpl-ms	Prep-m | N-msc	Art | N-mp	N-fpc	Conj-w | V-Qal-ConsecImperf-3mp	

853 [e]	3588 [e]	3427 [e]	595 [e]	8193 [e]	2931 [e]	5971 [e]	8432 [e]	595 [e]	8193 [e]	2931 [e]	376 [e]	3588 [e]	1820 [e]	3588 [e]	188 [e]	559 [e]	
’eṯ-	kî,	yō·wō·šêḇ;	’ā·nō·kî	śə·p̄ā·ṯa·yim,	ṭə·mê	’am-	ū·ḇə·ṯō·wḵ	’ā·nō·kî,	śə·p̄ā·ṯa·yim	ṭə·mê-	’îš	kî	niḏ·mê·ṯî,	kî-	lî	’ō·w-	wā·’ō·mar
אֶת־	כִּי	יוֹשֵׁ֣ב	אָנֹכִי	שְׂפָתַ֤יִם	טָמֵא֙	עַם־	וּבְתוֹךְ֙	אָנֹכִ֔י	שְׂפָתַ֖יִם	טְמֵא־	אִישׁ	כִּ֣י	נִדְמֵ֤יתִי	כִּי־	לִ֙י֙	אִוֹי־	וָאֹמַ֕ר	5
-	for	dwell	I	lips	of unclean	of a people	and in the midst	I [am]	lips	of unclean	a man	because	I am undone	for	me	Woe [is]	So I said	
DirObjM	Conj	V-Qal-Prtcpl-ms	Pro-1cs	N-fd	Adj-msc	N-ms	Conj-w, Prep-b | N-msc	Pro-1cs	N-fd	Adj-msc	N-ms	Conj	V-Nifal-Perf-1cs	Conj	Prep | 1cs	Interjection	Conj-w | V-Qal-ConsecImperf-1cs	

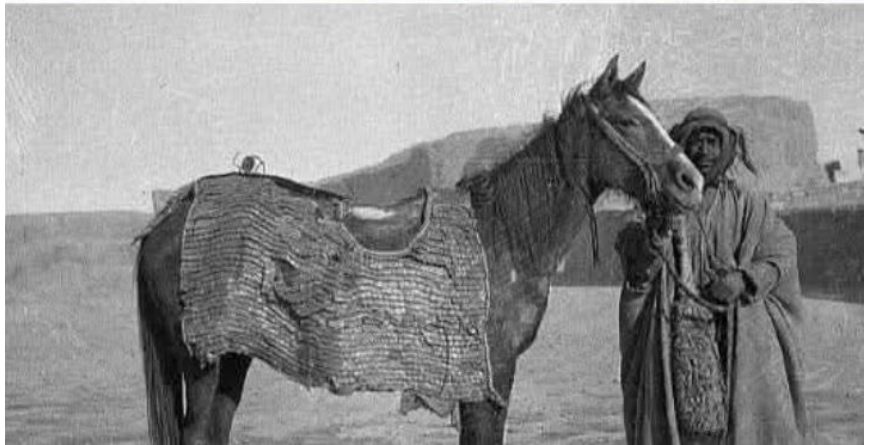
https://biblehub.com/interlinear/isaiah/6.htm

4428 [e]	3068 [e]	6635 [e]	7200 [e]	5869 [e]
ham·me·leḵ	Yah·weh	ṣə·ḇā·’ō·wṯ	rā·’ū	’ê·nāy.
הַמֶּלֶךְ	יְהוָה	צְבָאוֹת	רָאוּ	עֵינָי׃
the King	Yahweh	of hosts	have seen	my eyes
Art | N-ms	N-proper-ms	N-cp	V-Qal-Perf-3cp	N-cdc | 1cs

5774 [e]	413 [e]	259 [e]	4480 [e]	8314 [e]	3027 [e]	7531 [e]	4457 [e]	3947 [e]	5921 [e]	4196 [e]	5060 [e]	5921 [e]	6310 [e]
way·yā·’āp̄	’ê·lay,	’e·ḥāḏ	min-	haś·śə·rā·p̄îm,	ū·ḇə·yā·ḏōw	riṣ·pāh;	bə·mel·qa·ḥa·yim,	lā·qaḥ	mê·’al	ham·miz·bê·aḥ.	way·yag·ga‘	‘al-	pî,
וַיָּעָף	אֵלַי	אֶחָד	מִן־	הַשְּׂרָפִים	וּבְיָדוֹ	רִצָּפָה	בְּמֶלְקָחַיִם	לָקַח	מֵעַל	הַמִּזְבֵּחַ׃	וַיִּגַּע	עַל־	פִּי
And flew	to me	one	of	the seraphim	and in his hand	having a live coal	with the tongs	[which] he had taken	from	the altar	and he touched [with it]	on	my mouth
Conj-w | V-Qal-ConsecImperf-3ms	Prep | 1cs	Number-ms	Prep	Art | N-mp	Conj-w, Prep-b | N-fsc | 3ms	N-fs	Prep-b | N-md	V-Qal-Perf-3ms	Prep-m	Art | N-ms	Conj-w | V-Hifil-ConsecImperf-3ms	Prep	N-msc | 1cs

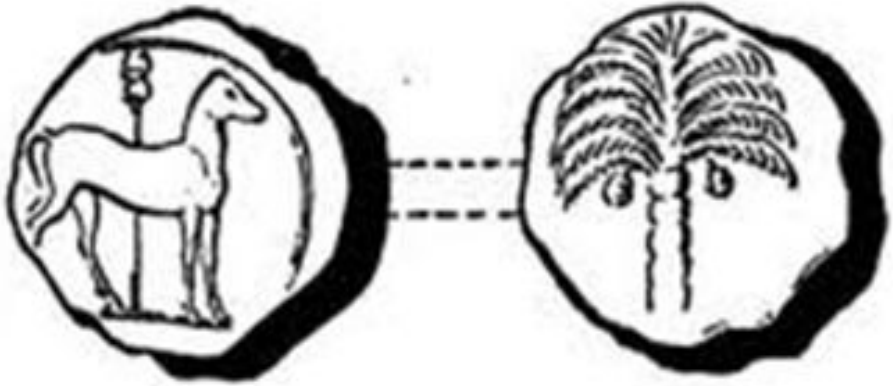
559 [e]	2009 [e]	5060 [e]	2088 [e]	5921 [e]	8193 [e]	5493 [e]	5771 [e]	2403 [e]	3722 [e]
way·yō·mer	hin·nêh	nā·ḡa‘	zeh	‘al-	śə·p̄ā·ṯe·ḵā;	wə·sār	‘ă·wō·ne·ḵā,	wə·ḥaṭ·ṭā·ṯə·ḵā	tə·ḵup·pār.
וַיֹּאמֶר	הִנֵּה	נָגַע	זֶה	עַל־	שְׂפָתֶיךָ	וְסָר	עֲוֹנֶךָ	וְחַטָּאתְךָ	תְכֻפָּר׃
and said	behold	has touched	this	upon	your lips	and is taken away	Your iniquity	and your sin	purged
Conj-w | V-Qal-ConsecImperf-3ms	Interjection	V-Qal-Perf-3ms	Pro-ms	Prep	N-fdc | 2ms	Conj-w | V-Qal-ConjPerf-3ms	N-csc | 2ms	Conj-w | N-fsc | 2ms	V-Pual-Imperf-3fs

https://www.facebook.com/groups/1331722814218106/posts/1344950749561979/



A 3rd century CE Roman horse armour, made up of about 2000 bronze scales. Found in Dura-Europos, Syria, and is now housed at the National Museum of Damascus. The bottom picture shows the armour shortly after it was discovered in 1932

On a picture of the Syrian Cavalier God (Beirut Mus. Goodenough, *Jewish Symbols V,*fig.162) the **snake** runs along the riding god. This is a symbol showing that the ride is a spiritual journey towards the worldaxis with the **snake** coiling up the axis symbolized by a small altar for burning incense: the pillar of smoke ascending to heaven is a symbol of spiritual ascension. The pillar is the Saturn-pillar uniting the duality of sun and moon, night and day.



NGC PhotoVision - NGCcoin.com (via Heritage Auctions, HA.com)

Here only the horse is shown reaching the tree at the navel of the earth (Falbe-Lindberg-Müller II,p.77; cf. the sacred tree in Tyre and Gades). That it is a spiritual ride is shown by the caduceus. The journey is the journey of the sun towards the land beyond and for that same journey Melqart has caught 4 **stags** running on the sea to draw his quadriga (Bri*t.Mus.Coins.Phoenicia*,pl.XXXIII,5; XLIV,6). Right: the rider has reached the mystic lotus and the mystic unity of sun and moon (A.Parrot, *Les Phéniciens*, fig.209):

horse head left; palm tree with two clusters of dates behind

MMHNT' (Punic, "People of the Camp"),

https://www.coinarchives.com/a/lotviewer.php?LotID=2458516&AucID=6131&Lot=24022&Val=04f1954c78cb7ae29e0f9441b9286ca8

https://www.academia.edu/65737414/Syro_Phoenician_Religion_Bad_snakes_and_God_riders

In the Book of Kings it says:

> "He [King Josiah] did away with the horses that the kings of Judah had dedicated to the sun, at the entrance of the House of the LORD, near the chamber of the eunuch Nathan-melech, which was in the precincts. He burned the chariots of the sun. (2:23:11)[1]

Just a couple of days ago I found out that at Tel-Motza a Judean temple had been found. The temple's entrance faced the east, where the sun rises and a horse statue had been found aong other items. I thought that perhaps this meant that this was a site of sun worship, similar to what's described in Ezekiel 8:16: "Then He brought me into the inner court of the House of the LORD, and there, at the entrance to the Temple of the LORD, between the portico and the altar, were about twenty-five men, their backs to the Temple of the LORD and their faces to the east; they were bowing low to the sun in the east."

(Picture from the site of the Israeli Antiquities Authority)

Terracotta Cohariot de Kamid al lawz, Museo Nacional de Beirut, LÃ bano

https://es.dreamstime.com/terracotta-cohariot-de-kamid-al-lawz-museo-nacional-beirut-l%C3%ADbano-image159019180

Figuras antiguas de la terracota. Detalles de las estatuillas o de las estatuas antiguas de la terracota.

https://es.dreamstime.com/foto-de-archivo-libre-de-regal%C3%ADas-figuras-antiguas-de-la-terracota-image16503485

This stems from the worship of *Shapash* (also called *Shapsh*, *Shapshu* or sometimes *Shemesh*), the Canaanite goddess of the sun. She is not to be confused with the Akkadian sun god, *Shamash*.

In the Epic of *Baal*, *Shapash* plays an important part in the plot, as she interacts with all of the main characters, and in the end she is favourable to *Baal*'s position as king.

Worshiping *Shemesh* was said to include bowing to the east, in the direction of the sun, as well as rituals related to horses and chariots, which were associated with her.

The Book of Kings describes the prohibition of this worship by King Josiah. The Bible in general attempts to portray the sun non-anthropomorphically or as representing Yahweh's power. *Shapash* is usually substituted for euphemisms like *or* (light), and it appears that sun worship, even in an Yahwist way, was avoided at all costs.

> Worship of the Sun is condemned in Ezekiel 8:16-18. Horses and chariots dedicated to the sun are mentioned in 2 Kings 23:11 where they are destroyed by Josiah.

He removed from the entrance of the LORD's Temple the horse statues that the former kings of Judah had dedicated to the sun. They were near the quarters of Nathan-melech the eunuch, an officer of the court. The king also burned the chariots dedicated to the sun.

https://www.bibleref.com/2-Kings/23/2-Kings-23-11.html

CHARIOTS OF THE SUN. Sun worship as part of the general cult of heavenly bodies is referred to often in the OT (Exod 23:24; Lev 26:30; 2 Chron 14:5; 34:4, 7; Isa 17:8; 27:9; Ezek 6:4, 6). One of the cult objects was the “sun chariot” which could be hewn down and burned (2 Chron 34:4, 7). In the same category were “the horses that the kings of Judah had dedicated to the sun” (2 Kings 23:11). Only here in the OT is the connection of the horse with the sun mentioned. Elsewhere in the ancient world this is not unknown. Aramaic inscrs. for Zinjirli in the 8th cent. B.C. refer to a deity Rekub’el who is associated with the Sun God Shamash, perhaps as his charioteer. The same inscrs. show that Assyrian sun worship existed alongside Canaanite worship as in Judah, for the sun was worshiped alongside Baal-Hadad (q.v.). The Assyrians called the Sun God *rākib narkabāti* (chariot rider). The Sumer. word for horse *anše-kur-ra*, “ass of the mountain” or “foreign land,” which some interpret as “ass of the east,” perhaps because the chariot driving, horse riding, Aryans seemed to come from the E c. 1800 B.C. In early Rom. imperial times at Rhodes, four horses were cast into the sea at the annual sun festival.

https://www.biblegateway.com/resources/encyclopedia-of-the-bible/Chariots-Sun

Utu's vehicle was a solar chariot,[20] which was pulled by four animals bearing the Sumerian names Uhegalanna ("the abundant light of heaven"), Uhushgalanna ("the terrifying great light of heaven"), Usurmurgalanna ("the dreadful great light of heaven") and Unirgalanna ("the noble light of heaven").[21] Their species is not entirely consistent, though in most cases the sun chariot is apparently associated with equids: "choice steeds" (*niskum*) in an inscription of Gudea, horses in various prayers and incantations, and mules in the *Epic of Gilgamesh*.[22] Manfred Krebernik argues that in early sources, his chariot was drawn by lions,[16] but this has been questioned by Marco Bonechi.[23] Nathan Wasserman in his translation of a fragment of a hymn to Utu mentioning the animals only refers to them as "beasts."[24]

Gary Beckman notes that the Hittite conception of solar deities does not show any Indo-European influence, and instead was largely similar to that known from Mesopotamia.[117] He points out even the fact that the Sun god of Heaven was believed to travel in a quadriga drawn by horses, similar to Greek Helios, is not necessarily an example of the former, as deities traveling in chariots are already depicted on Mesopotamian seals from the Sargonic period.[118]

Hey! Like clouds it ascends;

Like a whirlwind is [God's] chariot;

Lighter than eagles are His horses.
(Jeremiah 4:13)

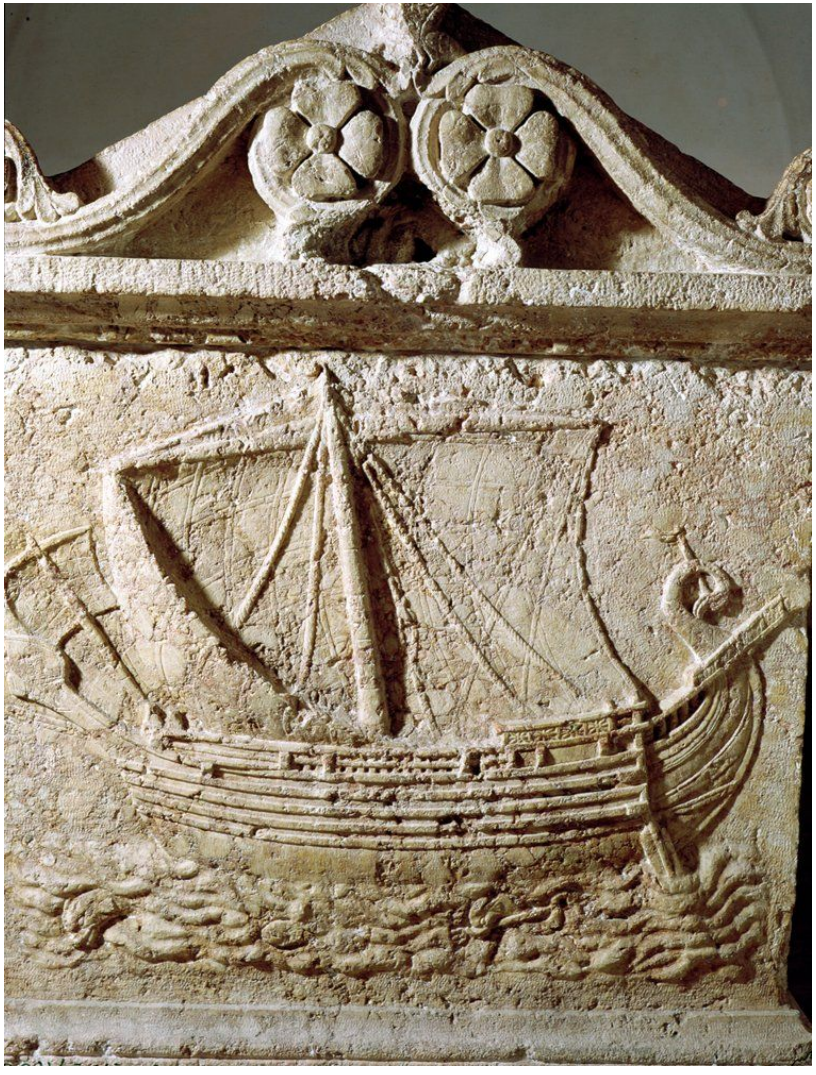
In Psalm 104, God's cloud chariot is pulled by the wind:

Setting beams for [God's] roof chambers in the waters [above the sky],

Making the clouds His chariot,

He goes on the wings of the wind. (Psalm 104:3)

The coins from Carthage have as their main motif the horse of the sun and there is a Hellenistic grave monument from Palmyra showing the deceased resting in the characteristic posture of a man enjoying the bliss of eternity and below a horse waiting to bring the deceased to this land beyond. In Zech the horses are closely connected to the sun and riding in the sun's course through midnight to sunrise. In his book *Yahweh and the Sun*, 1993 J.Glen Taylor has paid due attention to the "Taanach cult stand" from the 10th cent BC. It has at its top a horse appearing between two columns and carrying a winged sun on its back.



https://www.meisterdrucke.us/fine-art-prints/Phoenician/355832/Detail-of-the-Ship-Sarcophagus%2C-from-Sidon.html

are recreated ascending over the two copper mountains. The hard metallic gate of Sheol is broken into two, the world mountain is split into duality by the victorious rising of the sun. At midnight, in the bosom of darkness, the sun is recreated by divine light by the mystic unity of all light, the seven lamps with seven flames in each, and Zerubbabel is pictured as the sun hero making even the road of the sun, creating an even plain, where a great mountain is blocking the way, 4,7. He is called Semak, “sunrise”, 6,12. The same motif is found in Zech 14,4ff: on the “Day of the Lord” the Mt. of Olives will be split into two halves by the Lord, and the whole country will be a fertile, even plain, 14,10 (except Jerusalem). The even road prepared for the sunrise and the epiphany of the glory of the Lord is also the background for the prophecy of Isaiah 40,3-5 (“each mountain and hill shall be lowered”). The epiphany of the Lord is the epiphany of divine justice. Therefore the eastern gate of the sun and the two pillars are called the “Gate of Justice”, Ps 118,19. The mystic unity and the duality of creation and the four uniting into one is an important key to the visions of Zech and to the notion of Paradise: There are two trees: a tree with fruits giving life and a tree giving death, and there is a river of life outside the garden dividing into four and “creatures of life” composed of 4 species. Cf. the Mandaean texts talking about two vines and four mysteries, Jon Olav Ryen, *The Tree in the Lightworld*. The *Sol Invictus*-ideology is closely linked to the sun-hero fighting his way through a chaotic universe, clearing a road for the sun to run its course (Jason on the Argo-ship, Solomon of Canticles, Heracles, Thomas the apostle, Mithras – he often ends his struggle by ascending to heaven or ascending the stepped pyramid or the *mons victorialis*). He sometimes erects the sun gate, the twin pillars, the pillars of Heracles in the far west or the far east, thereby securing the rising or the setting of the sun and consolidating the world order.

Punic stele dedicated to Baal Hammon

Neo-Punic votive offerings on a limestone stele carved in relief. Above an inscription dedicated to Baal Hammon, the dedicator, a certain Baal Sama, is standing, holding a caduceus in one hand and offerings in the other. Even higher up, towards the pediment, a triskele can be seen. The stele dates back to the 1st century BC and is kept at the Bardo Museum. The stele also bears an inscription.

Maktar or **Makthar** (Arabic: مكثر), also known by other names during antiquity, is a town and archaeological site in Siliana Governorate, Tunisia.

The Carthaginians recorded the town's name variously as MKTRM (Punic: 𐤌𐤊𐤕𐤓𐤌), MKTRʿM (Punic: 𐤌𐤊𐤕𐤓𐤏𐤌), and MKTʿRYM (Punic: 𐤌𐤊𐤕𐤏𐤓𐤉𐤌).

https://en.wikipedia.org/wiki/Maktar

http://www.cassiciaco.it/navigazione/africa/siti_archeologici/maktar_romana.html

A characteristic feature in Phoenician religion is the obelisk raised over the deceased (Ex.: the ancient Temple of Obelisks in Byblos). It is a **miniature of the world pillar or world mountain** as the place where one passes over to sacred space, the transcendent world. Therefore the main decoration on the Saturn steles is the gate and the deceased or the donator standing in the gate, sometimes even with a big oyster shell over his head indicating divine glory.

Etymology

Borrowed from Phoenician 𐤂𐤃𐤓 (*gdr* /gādēr, gādīr/, “a walled enclosure”); compare Ancient Greek Γᾰ́δειρα *n pl* (*Gā́deira*).

Proper noun

Gādēs *f pl* (*genitive* **Gādium**); *third declension*

1. modern Cádiz, originally a Phoenician colony in Hispania Baetica on an island of the same name
2. (*figurative*) an end or limit (from its location at the south-western extremity of Spain, on the edge of the Old world)

The Phoenicians were a great maritime people, known for their mighty ships adorned with horses' heads in honor of their **god** of the sea, **Yamm**

https://www.worldhistory.org/phoenicia/#google_vignette

Athirat was represented as a palm tree or pillar with a snake coiled around it

The author examines the intriguing mention of »those who curse Yamm« and »rouse Leviathan « in Job 3,8,

https://www.degruyter.com/document/doi/10.1515/zaw.2010.020/html?lang=en

Like Ashtart, Athirat is associated with the lion. She is generally shown as a nude Goddess with curly hair cupping Her breasts with Her hands. She is also associated with the snake, and an alternate name for Her is Chawat, which in Hebrew transliterates to "Hawah", or in English "Eve"; so She may well be the root of the Biblical Eve. Like the later Carthaginian Goddess Tanit, whose name means "Serpent Lady", Athirat was represented as a palm tree or pillar with a snake coiled around it, and the name Athirat derives from a root meaning "straight".

Atargatis of Syria is likely a late combination of or confusion with both Athirat and Ashtart/Astarte.

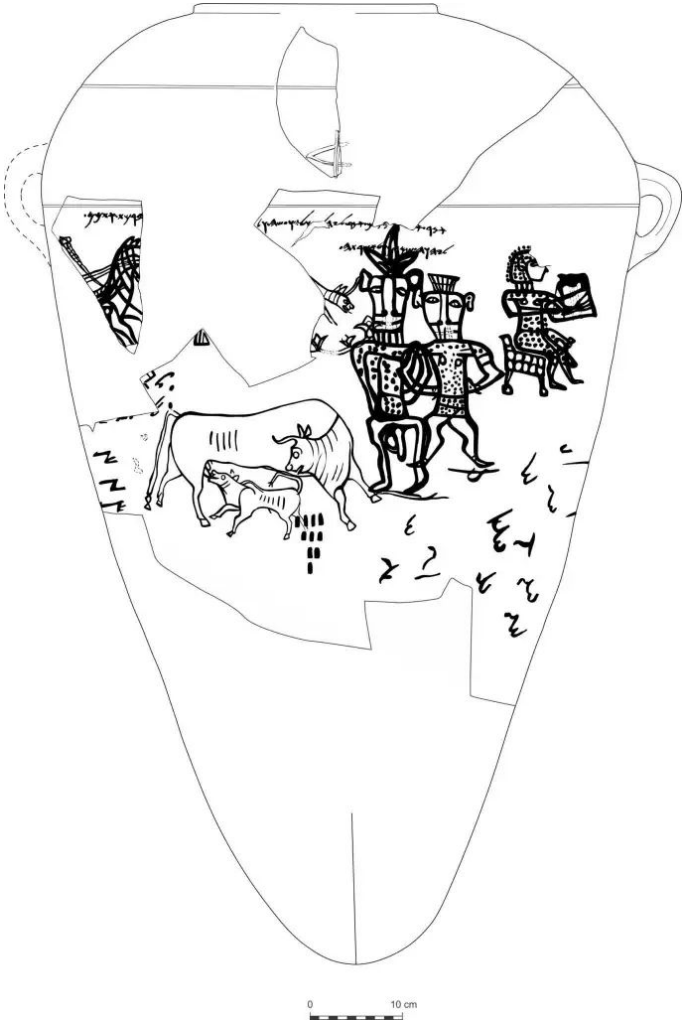
Alternate spellings: 'Athirat, Airat, Asherat, Asherah, Sherah. In the Ugaritic texts She is called Ashertu, and called the unfaithful wife of Elkunirsa, a forerunner of El. The Hittites knew Her as Ashertus or Asertu; to the Amorites She was Ashirta; to the Akkadians She was Ashratum, and to the Hebrews, Asherah.

Titles: "Athirat-of-the-Sea", "Lady of the Sea", "Mother of the Gods", "In Wisdom the Mistress of the Gods", "Mistress in Wisdom", "Lady Who Treads Upon the Sea"; Elat or Elath, "Goddess" (this likely makes Her related to the Arabian Goddess Al-Lat); Labi'atu, "the Lion Lady"; Dat ba'thani, "Lady of the Serpent"; Rabat Chawat 'Elat, "Great Lady Eve the Goddess"; Qadshu or Qadesh, "Holy" is a title used of Her as well as Anat. In the Sinai She was given the epithet "Lady of Turquoise", and the Egyptians equated Her with their Hathor.

https://www.thaliatook.com/OGOD/athirat.php

Painted jar found in Kuntilat Ajrud in the Sinai Peninsula, 8th century BC; nearby inscriptions speak of “Yahweh of Samaria/Teman and his Asherah” (Amplisound 2020)

https://www.wilrens.org/2021/05/cals85/



Yam

Hadad

Anat

Fig. 2 Detail of a cylinder seal impression of a hematite seal, 27 x 14 mm in size. The theriomorphic winged god accompanied by a dolphin (left) faces two figures with raised weapons: the Storm god and the goddess Anat (right). The Sea god holds a weapon in one hand and a leashed dolphin in the other while a water **bird resides at his feet.** Redrawn from Williams-Forte 1983, Fig. 9. Originally published by Delaporte 1923, Pl. 96, Fig. 16 (A.918) Louvre inv. AO 1183.

Bird head, donkey ears and horns

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C

Fig. 3 Cylinder seal impression drawn from a photograph in Matthiae 1992, Fig. 20. Originally published in Opificius, Berger-Haas, and Perry 1968. The photograph is of extremely poor quality. The cylinder seal is not located at a museum but was owned by Münzen und Medaillen AG Basel, n. 44. An enthroned god (right) is holding a goblet from which two streams of water issue. The **winged and armed** Sea god is in the middle, and a petitioner carrying two fish is featured on the left.

Fig. 4 Cylinder seal impression of a hematite seal, 24 x 12 mm in size dated to c. 1700 BCE. Redrawn from Matthiae 1992, Fig. 6. Originally published in Bleibtreu and Constantinescu 1981, Fig. 78, inv. KHM AS\ X 71. A winged figure with a horned cap (left) is holding two spears in one hand and a melee weapon in the other hand, standing next to a guilloche of water on one side and the ankh-type symbol on the other. The figure on the right side is wearing the shepherd's hat characteristic of Mesopotamian kings. The identification of the middle figure is uncertain.

Fig. 5 A drawing of a basalt frieze wall relief from the Aleppo citadel. Original publication in Gonnella, Khayyata, and Kohlmeyer 2005, Fig. 124. The relief does not have a museum inventory number and is still in situ. The Storm god (left) stands facing a king. The figure on the right is King Taita of Palistin. The relief was erected in the eleventh century BCE to replace an older image. Based on the iconography discussed in this article, it is likely that the position of the hands of the king in older images have largely been replicated in the newer image.

Fig. 6 Detail of a cylinder seal impression of a hematite seal, 24 x 12 mm in size. El-Safadi (1974), Fig. 63 from Aulock 239. Redrawn from Williams-Forte 1993, Fig. 6. The Storm god (left) with lowered weapons in front of an enthroned figure. For an interpretation of enthroned figures bearing cups as El-type deities, cf. Töyräänvuori 2020.

Hadad

Astart/Athirat

Wears a long skirt

Both wearing shoulder cloth like egyptian depictions of canaanites

Fig. 7 A redrawn detail from a Mariote cylinder seal impression belonging to Mukanišu, servant of king Zimri-Lim. The seal likely depicts Zimri-Lim wielding a weapon in the centre with the goddess Ištar on the left side. A divine symbol associated with the Storm god (according to Williams-Forte 1983) is situated above the weapon, between Zimri-Lim and an unidentifiable deity (right). Originally published in Ornan 2007, Fig. 7.

Line-drawing of a seal of Sargon I from Kültepe. The seated figure is believed to be the god Ashur, with Sargon being the figure furthest to the left being led towards him. Seated figure holding a symbol similar to northwest semitic one. Horned headdress similar to northwest semitic ones.

Fig. 8 Detail from a clay pottery drinking mug with pinkish slip, decorated with brown glaze (RS 24.440). BP1 Damascus Museum inv. 6886. Redrawn from Schaeffer 1966 3 Fig. 1* Pl. I right. Height 21.5 cm. Most often, the seated figure (right) has been interpreted as El and the standing figure (middle) as Baal, but the presence of a fish, a horse, and a bird – which constitute the symbols of Yamm – warrant a reinterpretation of the standing figure as the Sea god. The interpretation of all seated deities as El is likewise uncertain. Cf. Töyräänvuori 2020.

Athirat

Hadad

Fig. 9 Detail of a cylinder seal impression. Redrawn from Williams-Forte 1983, Fig. 7. Published in Bossert 1951, Fig. 852, originally from Furlani 1939, 368. Size 4 x 2.1 cm. The Storm god (right) holds a mace weapon and a serpent while the winged figure holds a curved weapon and two fish.

Fig. 10 Detail of a cylinder seal impression. The Storm god (right) gives his tree weapon to a figure wearing the shepherd's hat on top of what seems to be an altar. Redrawn from Williams-Forte 1983, Fig. 14. AO 10871.

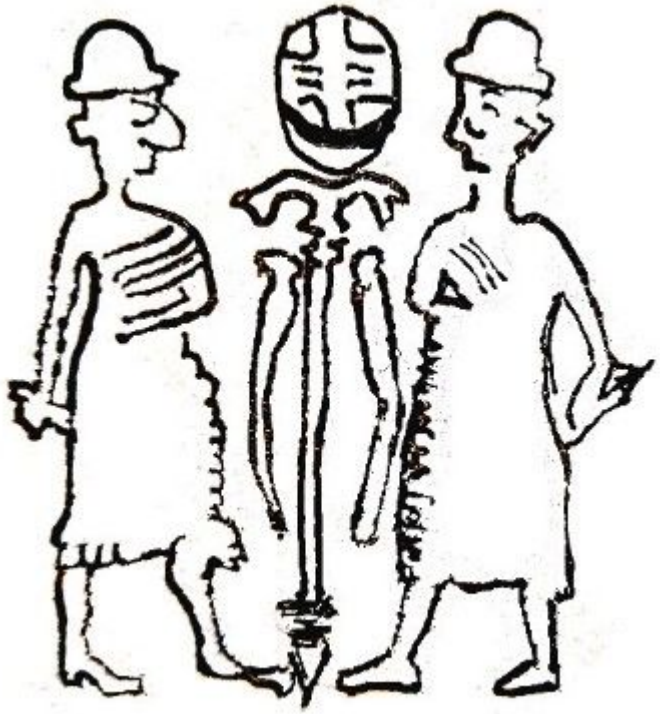
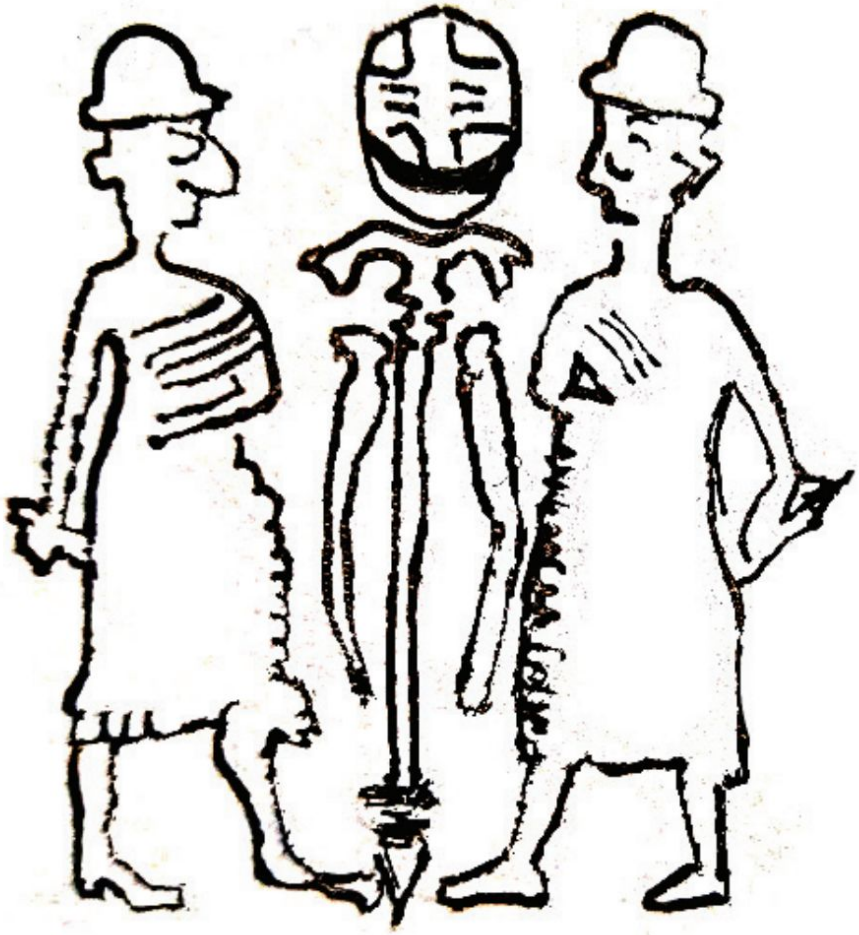


Fig. 11 Detail of a cylinder seal impression from Kültepe. A mirrored figure wearing the shepherd's hat flanking a standard. The figure likely represents a king. Redrawn from Williams-Forte 1983, Fig. 17. Originally published by Özgüç 1968, pl. XXIX, 2. The sphere above a crescent moon is a symbol that often appears in association with the Storm god.

https://brewminate.com/wings-weapons-and-the-horned-tiara-bronze-age-mediterranean-sea-deity-representation/



https://static1.squarespace.com/static/520f9c9be4b0210b06eba019/t/6078ad41f497d45a67b1c316/1618521411692/Transformation+of+a+goddess-astarte.pdf

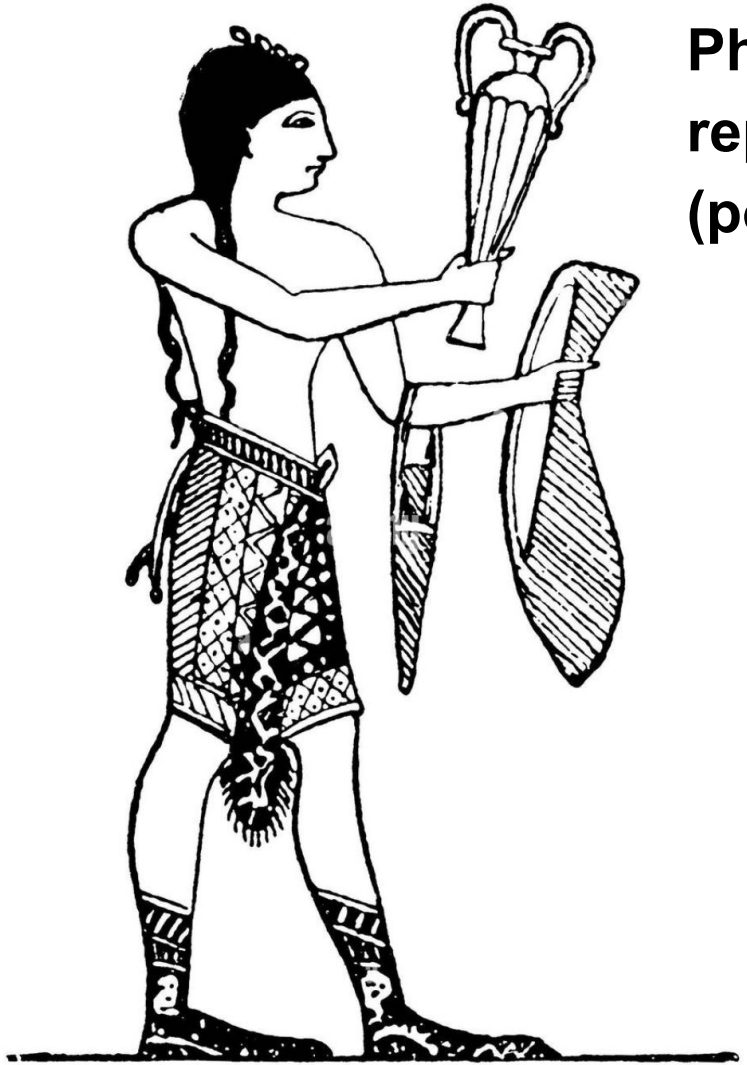
Fig. 5: **Winged, nude goddess** detail from LBA Cypriot glyptic. From Jennifer M. Webb, Ritual Architecture, Iconography and Practice in the Late Cypriot Bronze Age (Jonsered: Paul Åströms Förlag, 1999), Figure 85.1, p. 268. Used with kind permission of the author.

TYPE, SHAPE, AND COMPOSITION OF MIDDLE BRONZE AGE II DAGGERS IN THE SOUTHERN LEVANT

https://www.researchgate.net/figure/fig2_319468863

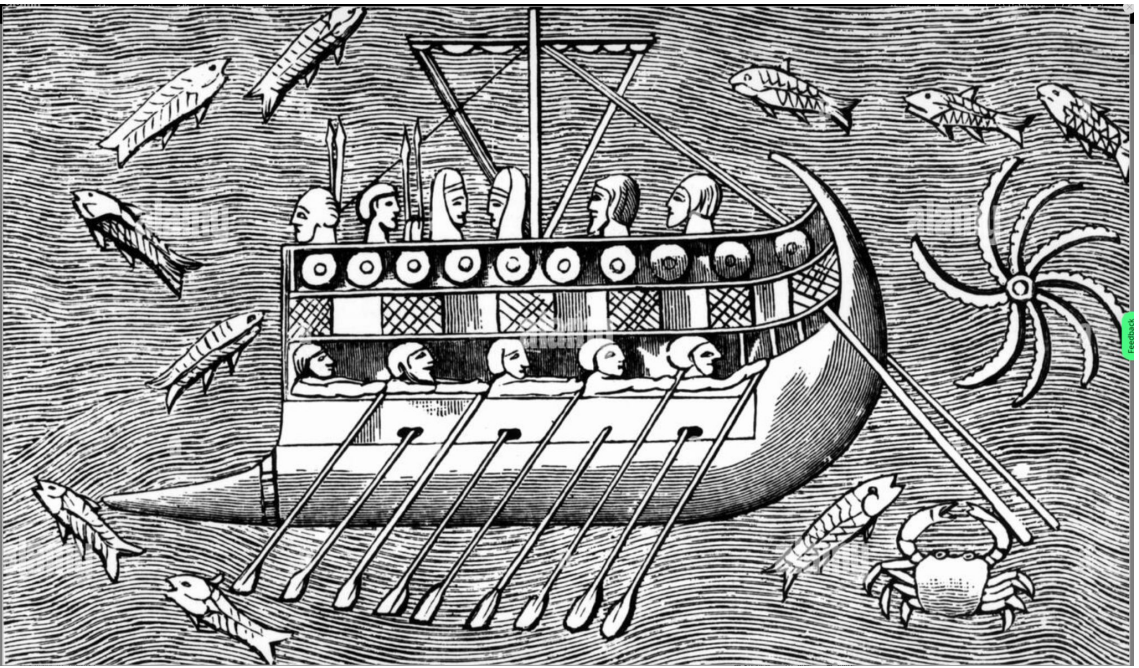
Coin of the Phoenicians, Syria, coin of Byblos with a representation of the temple of Astarte

https://www.alamy.com/coin-of-the-phoenicians-syria-coin-of-byblos-with-a-representation-of-the-temple-of-astarte-muenze-der-phoeniker-syrien-muenze-von-byblos-mit-einer-darstellung-des-tempels-der-astarte-historisch-historical-digital-improved-reproduction-of-an-original-from-the-19th-century-digitale-reproduktion-einer-originalvorlage-aus-dem-19-jahrhundert-image367917844.html?imageid=6DFA85DE-EC03-4311-B5A1-7FAF17CF2B57&p=1400692&pn=1&searchId=45ebca8f2ea6dd0bda19de228b1978a8&searchtype=0



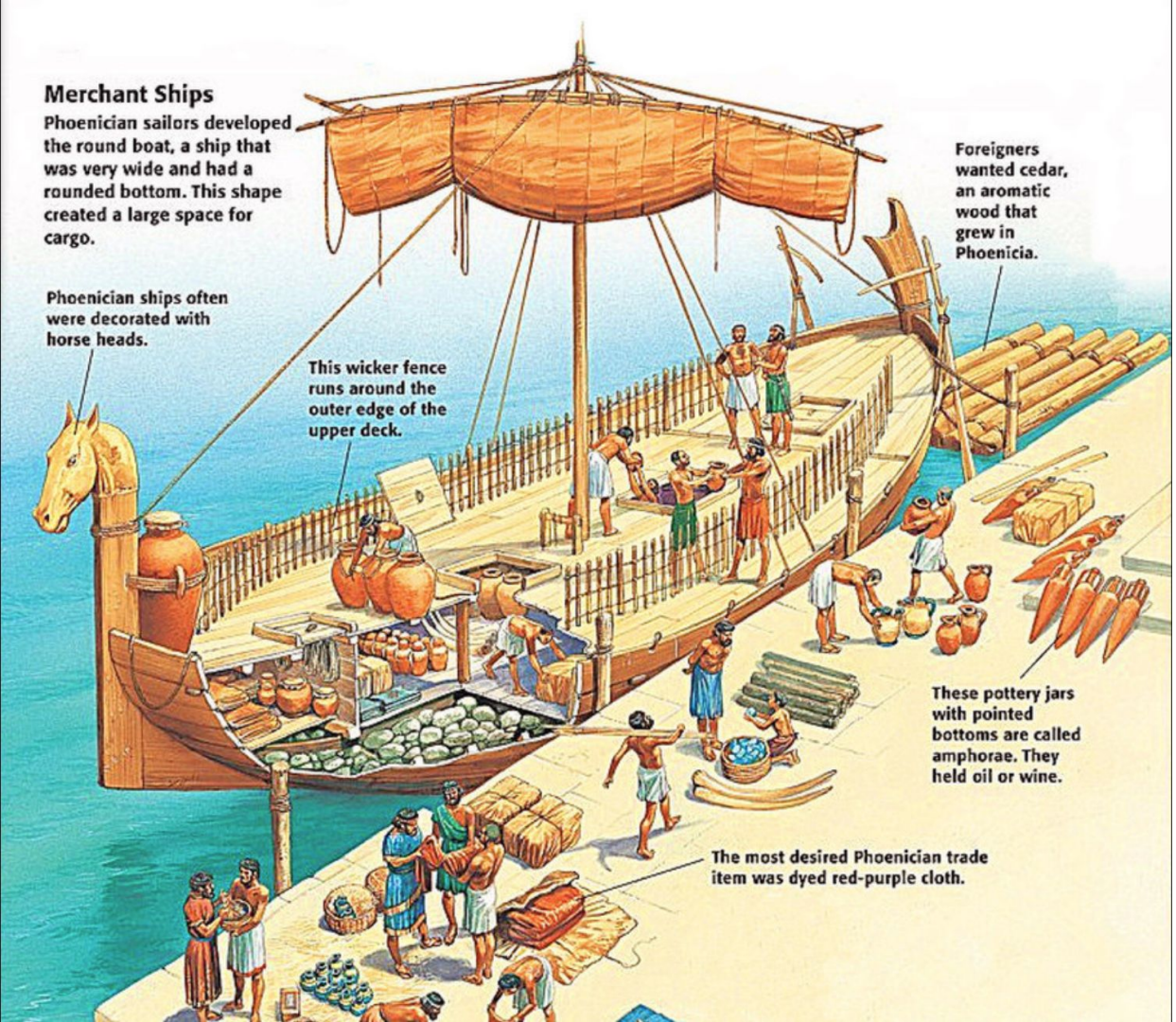
Phoenicians in Egyptian representation. After Lenormant, , (popular science book, 1902)

https://www.alamy.com/phoenicians-in-egyptian-representation-after-lenormant-popular-science-book-1902-phnizier-in-gyptischer-darstellung-nach-lenormant-phniciens-en-reprsentation-gyptienne-daprs-lenormant-image465199836.html?imageid=17F8FC37-8D84-457D-A3AF-527A1C295574&p=89666&pn=1&searchId=45ebca8f2ea6dd0bda19de228b1978a8&searchtype=0



Phoenician man-of-war in the service of the Assyrians, based on relief, South West Palace of Sennacherib, Nineveh, circa 700 BC, wood engraving, late 19th century,

https://www.alamy.com/stock-photo-transport-transportation-navigation-ancient-world-phoenicians-phoenician-28127543.html?imageid=AD5E8976-414A-4397-BB3B-C34711035BE0&p=58867&pn=1&searchId=45ebca8f2ea6dd0bda19de228b1978a8&searchtype=0


Merchant Ships
Phoenician sailors developed the round boat, a ship that was very wide and had a rounded bottom. This shape created a large space for cargo.
Phoenician ships often were decorated with horse heads.
This wicker fence runs around the outer edge of the upper deck.
Foreigners wanted cedar, an aromatic wood that grew in Phoenicia.
These pottery jars with pointed bottoms are called amphorae. They held oil or wine.
The most desired Phoenician trade item was dyed red-purple cloth.

https://phoenicianresearch.weebly.com/ship-building-and-seafaring.html

Fig. 1 a: Detail of the bronze bands from the Balawat Gates, London, British Museum 117112

Fig. 1 b: Detail of the bronze bands from the Balawat Gates, Paris, Louvre AO 14038

file:///C:/Users/ulamu/Downloads/The_Phoenician_Hippos_Figurehead._Preser.pdf

gettyimages
Credit: DEA / G. DAGLI ORTI
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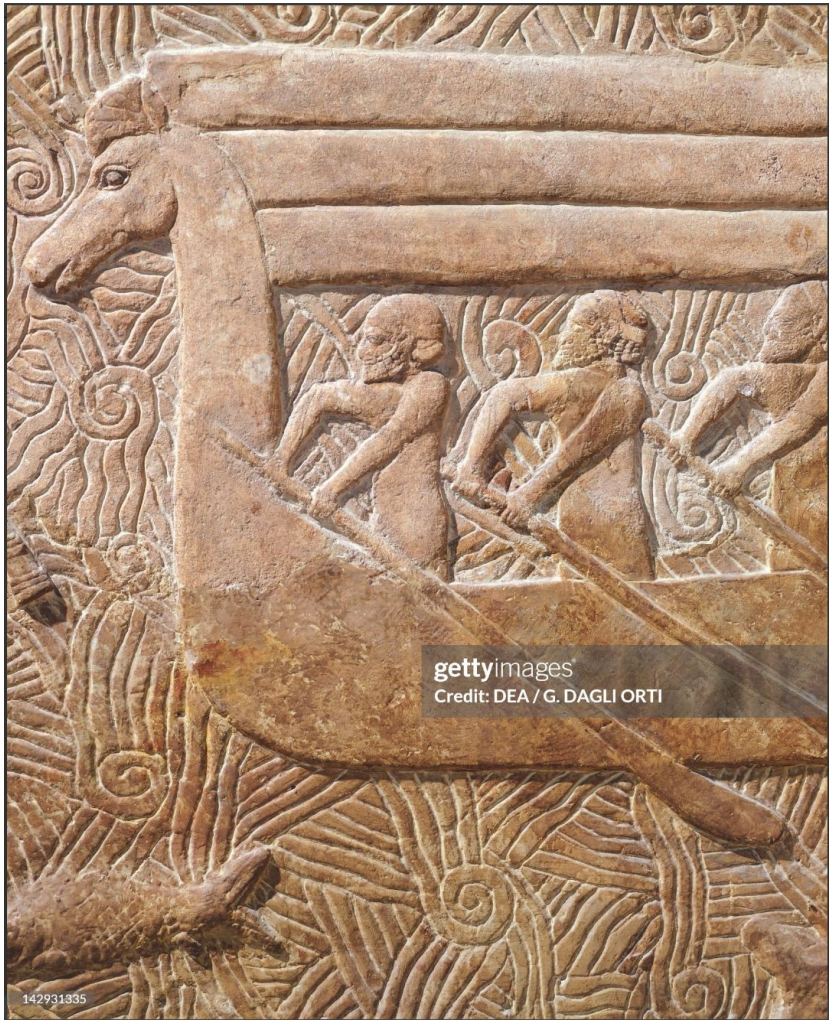
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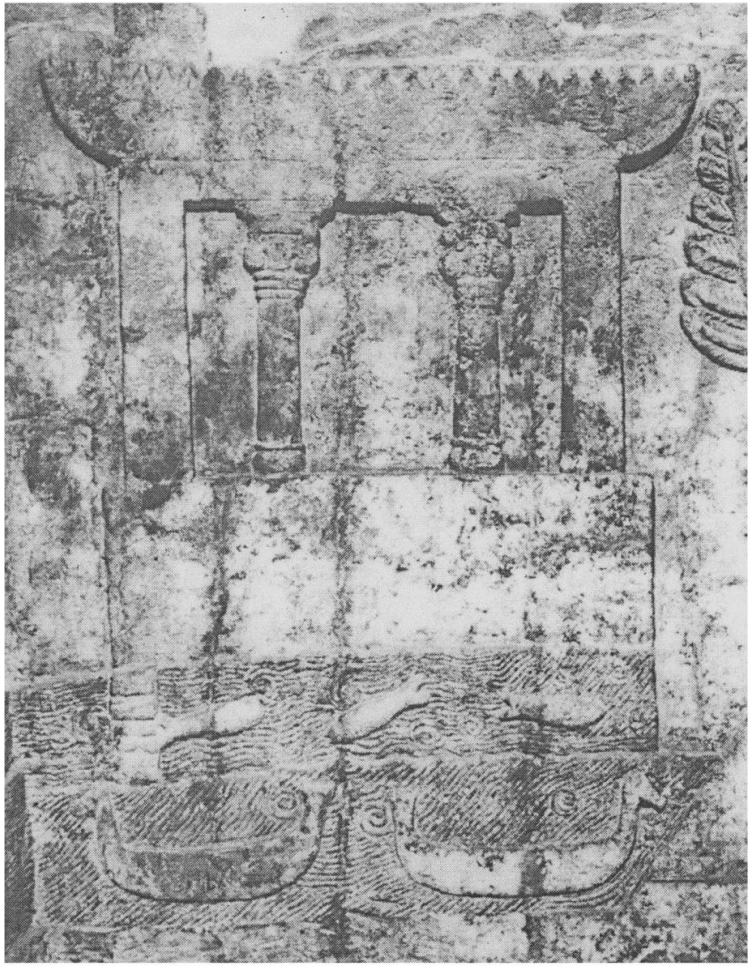

Fig. 2: Detail of a relief from the Palace of Sargon II at Khorsabad

Fig. 2: Detail of a relief from the Palace of Sargon II at Khorsabad

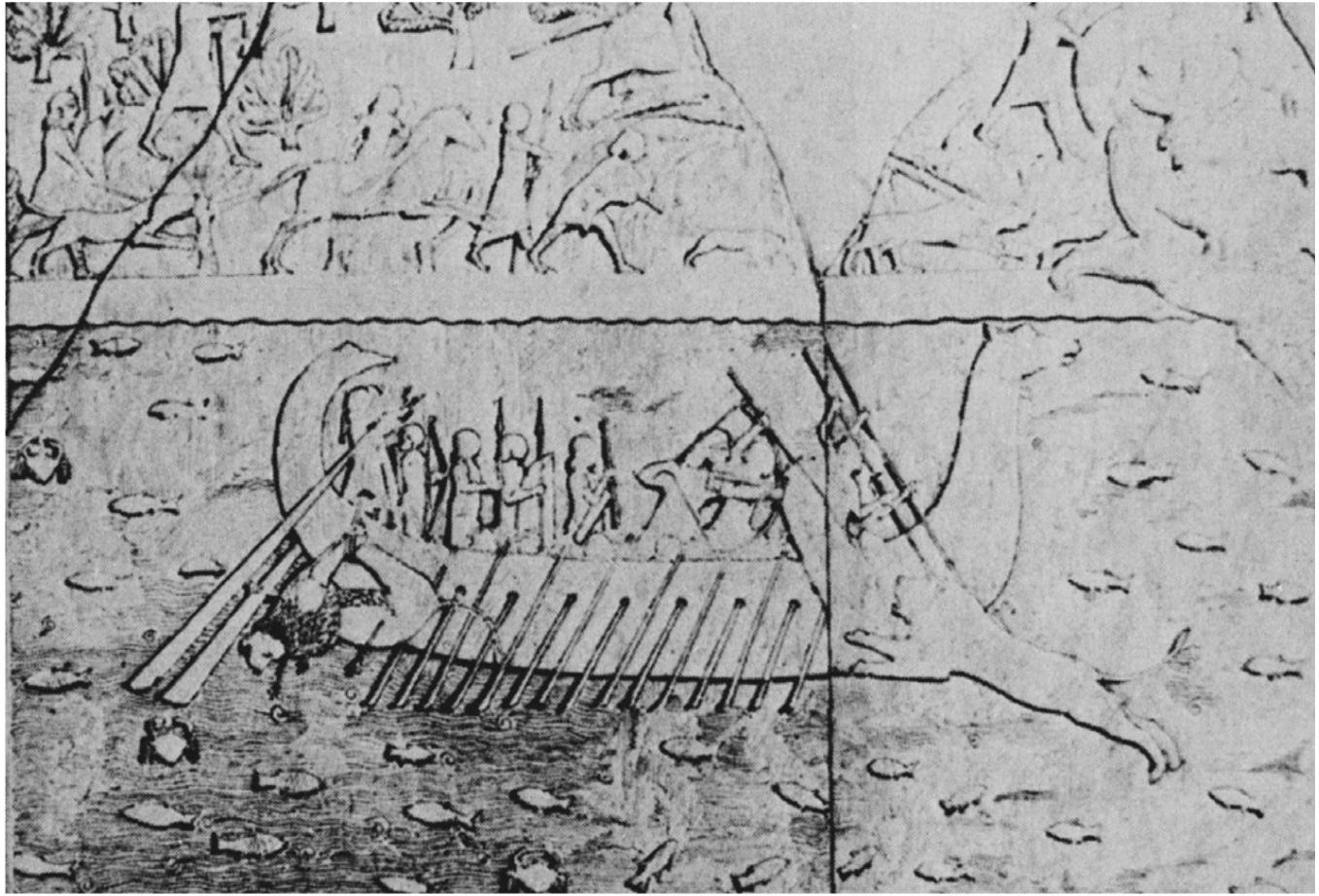

Fig. 3: Detail of a relief from the North Palace at Kŭyŭnjik

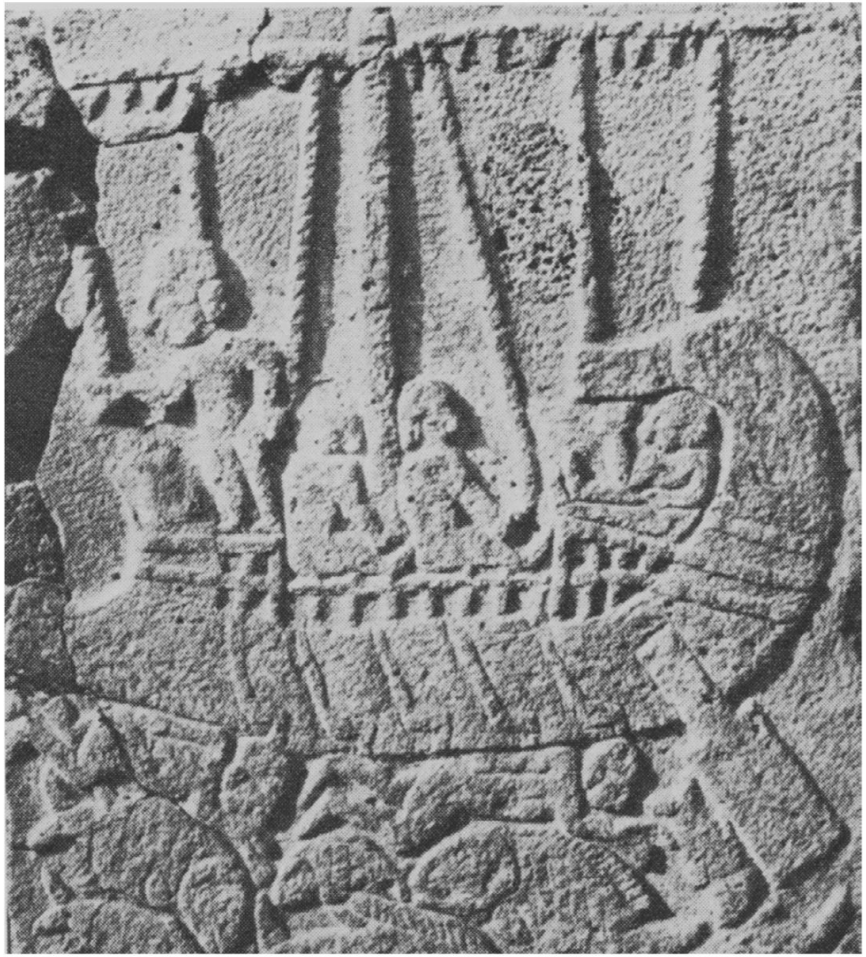

Fig. 4: Detail of a relief from the fortress of Karatepe (North Gate)

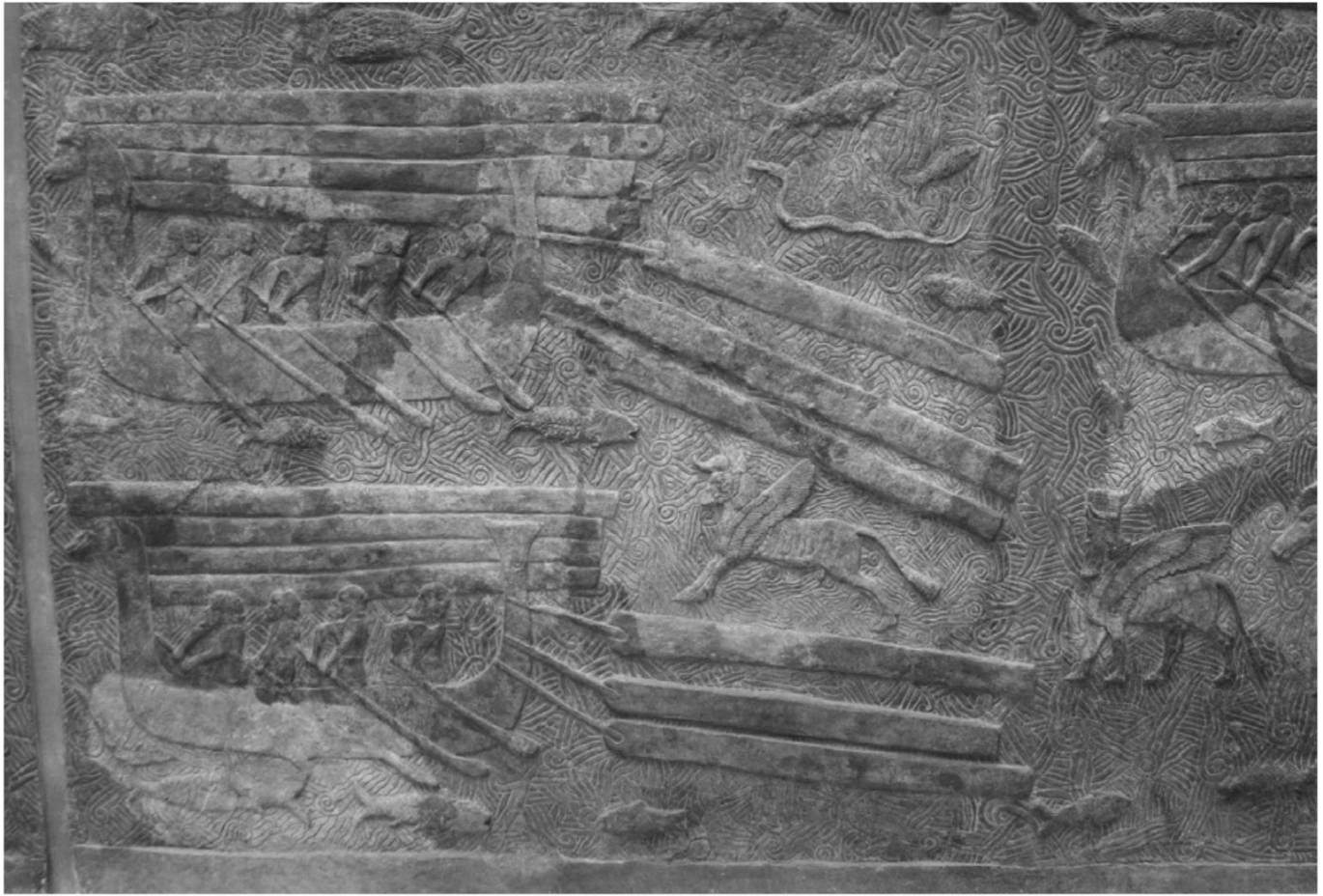

Fig. 5 a: Detail of a relief from the Palace of Sargon II at Khorsabad

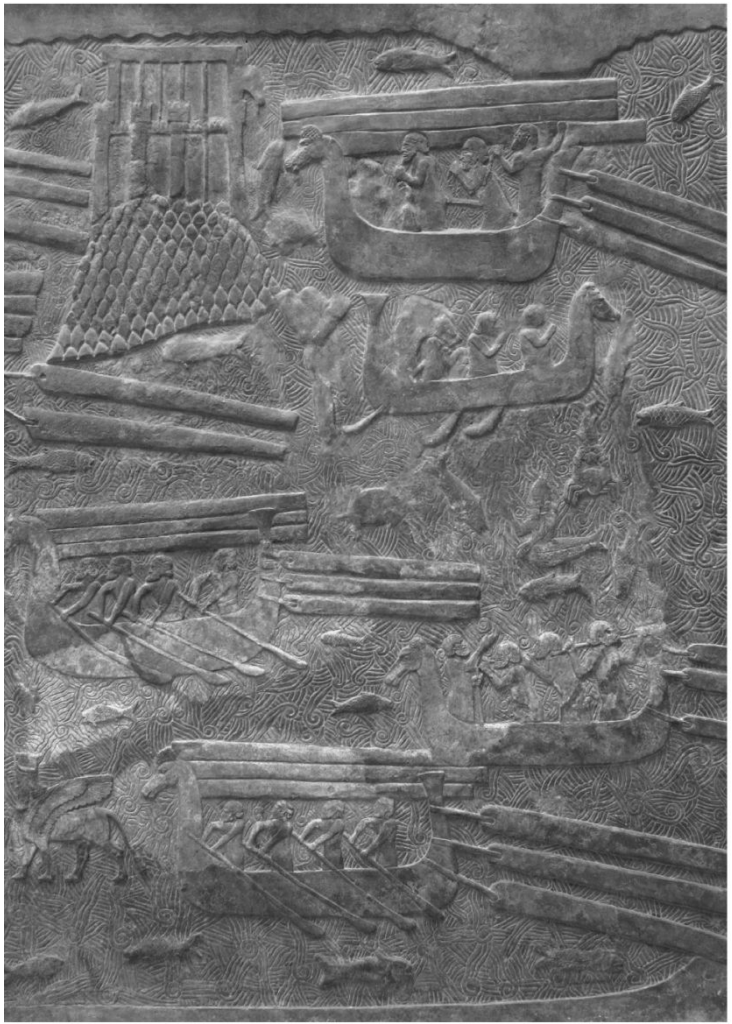

Fig. 5 b: Detail of a relief from the Palace of Sargon II at Khorsabad

Fig. 6: Carnelian gem, Haifa, National Maritime Museum

The **National Maritime Museum** (Hebrew: המוזיאון הימי הלאומי, *HaMuze'on HaYami HaLe'umi*) is a maritime and archaeological museum in Haifa, Israel.

Carnelian gem, Haifa, National Maritime Museum

https://www.researchgate.net/figure/Carnelian-gem-Haifa-National-Maritime-Museum_fig1_281576191

Expedition to Lebanon: unloading tree trunks from the boats

Fig. 7: Detail of the Nile mosaic from Palestrina, Palestrina, Museo Nazionale Prenestino

Fig. 8 a: The Neumagen merchantman, Trier, Rheinisches Landesmuseum

The original is now in the Rheinisches Landesmuseum Trier. A cast is located at St Peter's Chapel in Neumagen-Dhron itself. Since 30 September 2007, a wooden replica (Stella Noviomagi, Latin for star of Neumagen) with 22 oars and an engine has been moored in the harbour of Neumagen-Dhron. It is 17.95 metres long, 4.20 metres wide and 3.90 metres high with an unladen weight of 14 tonnes. The ship was built by trainees from the Trier Chamber of Crafts. The ship can be chartered by groups and rowed by yourself if necessary. Otherwise it is powered by two 55 hp diesel engines. See also under Ancient Wines and Winegrowing Customs.

Source: WIKIPEDIA - Neumagen wine ship

Picture above: By Stefan Kühn, CC BY-SA 3.0, Link

Picture below: From Neumagener wine ship crew, CC BY 3.0, Link

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”

Thomas Götz

Weinberater, Weinblogger und Journalist; Schwendi

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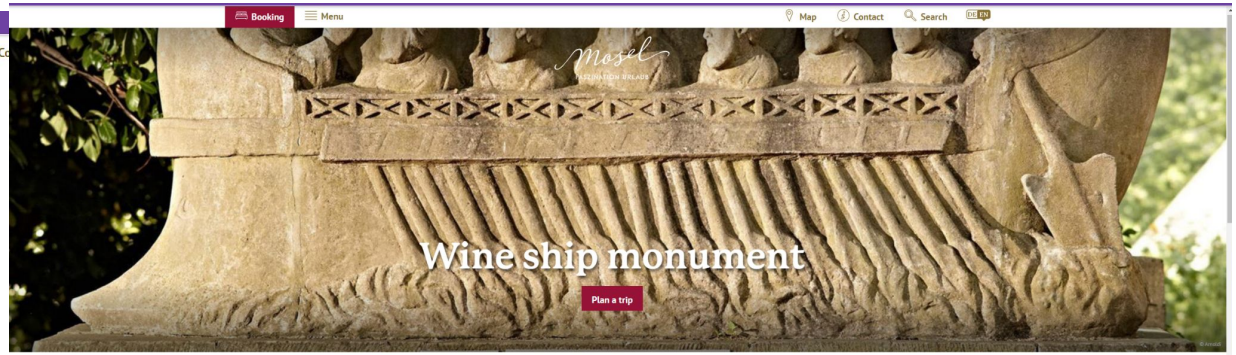
Mosel

Map

In late antiquity, the Romans put their personal success and fame on display beyond death. Imposing stone monuments with richly decorated reliefs and inscriptions seamed the arterial roads of Roman cities and settlements.

Today, the funerary monuments still display vividly how the deceased had come to wealth and grandeur. For instance, this can be seen in the case of the "Neumagener Weinschiff" (wine ship of Neumagen), a huge funeral monument with which a rich wine trader from Noviomagum (Neumagen) sought to eternalize himself with. The wine ship funerary monument dates back to 220 AD. Originally, it consisted of two wine ships, which were connected by a pyramid of amphorae. The hulls of both ships are loaded with four wine casks each. The bow is decorated with a pair of eyes and there is a ram in front. Frightening dragon heads rise at the bow and at the stern. All these symbols were meant to repel dangers and enemies. The crew consists of 7 sailors and one helmsman. 22 oars indicate the original manning of Roman ships. The second ship, of which only the stern is preserved, shows a portrait of the "Fröhlicher Steuermann" (jolly helmsman), a character whose knowing smile is merry with wine, resting his round bearded head on a wine barrel in order to listen to the bubbling. This coxswain became a world famous symbol for the indulgence of wine. The "Neumagener Weinschiff" and many other relief and inscription stones were built into the foundations of a Roman fort, which was erected by Emperor Constantine for protection against the incursion of Germanic peoples in the 1st half of the 4th century.



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Neumagen-Dhron

In late antiquity, the Romans put their personal success and fame on display beyond death. Imposing stone monuments with richly decorated reliefs and inscriptions seamed the arterial roads of Roman cities and settlements.

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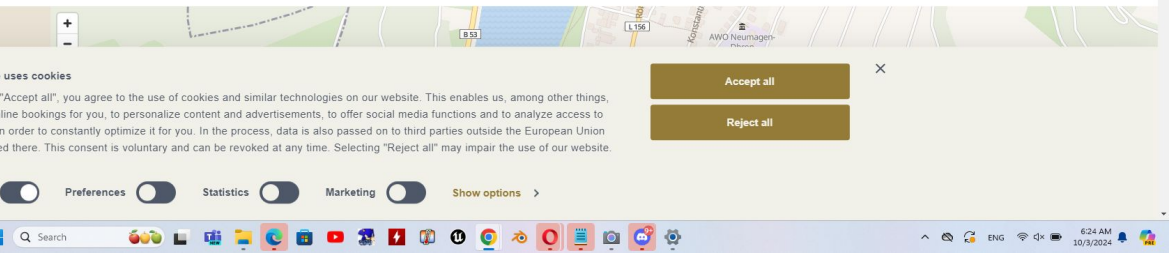
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Fig. 8 b: Aureus, Arras

Minoan gold ring of Mochlos.

https://commons.wikimedia.org/wiki/File:Bague_de_Mochlos.png

Antique Phoenicia ship hippoi in Urla Liman Tepe maritime archeology excavation and research center.

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La cabeza de caballo inmortal del antiguo barco fenicio hippoi en urla Liman Tepe centro de excavación e investigación de arqueología marítima.

https://www.istockphoto.com/es/foto/la-cabeza-de-caballo-inmortal-del-antiguo-barco-fenicio-hippoi-en-urla-liman-tepe-gm1399149363-453089712

The Phoenicia ship hippoi were **found** in Urla Liman Tepe, a maritime archeology excavation and research center in Urla, İzmir, Turkey.

https://www.dreamstime.com/antique-phoenicia-ship-hippoi-urla-liman-tepe-maritime-archeology-excavation-research-center-izmir-turkey-may-ancient-image248915703

Antique Phoenicia ship hippoi in Urla Liman Tepe maritime archeology excavation and research center. Urla, Ä°zmir, Turkey - May 2022: Ancient Phoenician civilization ship hippoi in Urla Liman Tepe maritime archeology excavation and research center

https://www.istockphoto.com/es/foto/antiguo-barco-fenicio-hippoi-en-urla-liman-tepe-centro-de-excavaci%C3%B3n-e-investigaci%C3%B3n-gm1399149525-453089808

3 A phoenician merchant vessel sunk at Cape Gelidonya dating to 12th century bC. The cargo including copper, tin, lead ingots, terracotta pottery, and variety of small items from various countries, and loom weights indicates that the ship was involved in trade between Egypt, Syria, palestine, Cyprus, Hittite Empire, Crete, and Greece. For more information see bASS 1986, 85-110.; bASS 1991, 69-82.
4 It is assumed that it set out to sea from Canaan, took copper from Cyprus, and sunk off the Cape Uluburun near Kaş due to gusty winds. The cargo of Uluburun shipwreck that was dated to the Bronze Age (14th century BC) consisted of 10 tons of copper ingots of Cyprus origin, 1 ton of tin and 150 chunks of glass, in addition to pottery from Mycenae and Cyprus, seals from Egypt and Canaan, jewelry, elephant ivory fromAfrica, Hippopotamus ivory, a seal that belongs to Nefertiti, the wife of Pharoah Akhenaten of Egypt and many small items from various countries. For more information see BASS 1986, 85-110.

https://www.tinaturk.org/dergi/TINA_Dergi_Sayi_2/content/TINA_Dergi_Sayi_02-En.pdf

https://nuttersworld.com/ancient-shipwrecks-mediterranean-sea/cape-gelidonya-shipwreck/

https://www.biblicalarchaeology.org/daily/ancient-cultures/phoenician-ship-raised-from-the-seafloor/

https://xray-mag.com/content/rescue-2500-year-old-phoenician-shipwreck

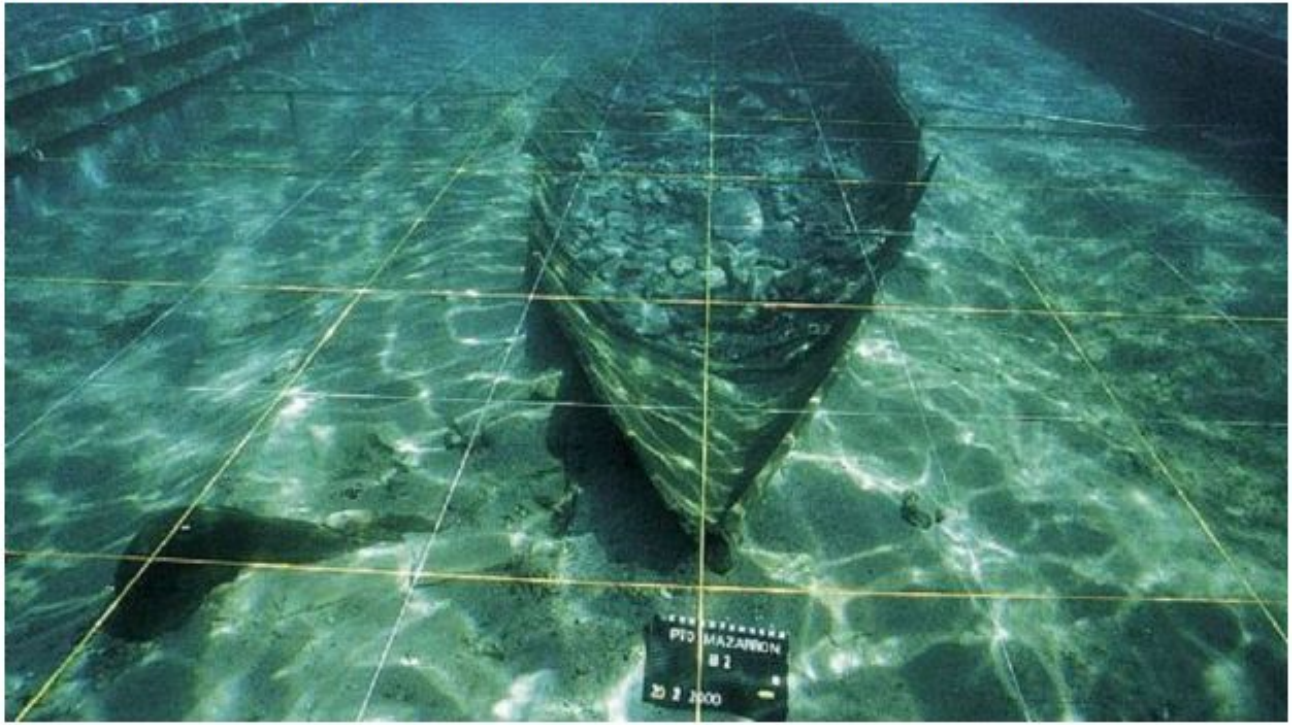
https://www.google.com/url?sa=i&url=https%3A%2F%2Fwww.citizen.digital%2Flifestyle%2Fspanish-archaeologists-plan-rescue-of-2500-year-old-phoenician-shipwreck-n322711&psig=AOvVaw3cIlKc8ss-FQJ2lLP5RP0r&ust=1733217288827000&source=images&cd=vfe&opi=89978449&ved=0CBcQjhxqFwoTCIDvzdzfiIoDFQAAAAAdAAAAABAt

A diver from Valencia University maps and assesses the state of a 2,500-year-old Phoenician vessel that is submerged 60 meters from the beach of Mazarron, Spain, June 20, 2023. Jose A Moya/Regional Government of Murcia/Handout via REUTERS

Examining the 2,600-year-old Phoenician Ship. *Courtesy Jose Antonio Moya, University of Valencia.*

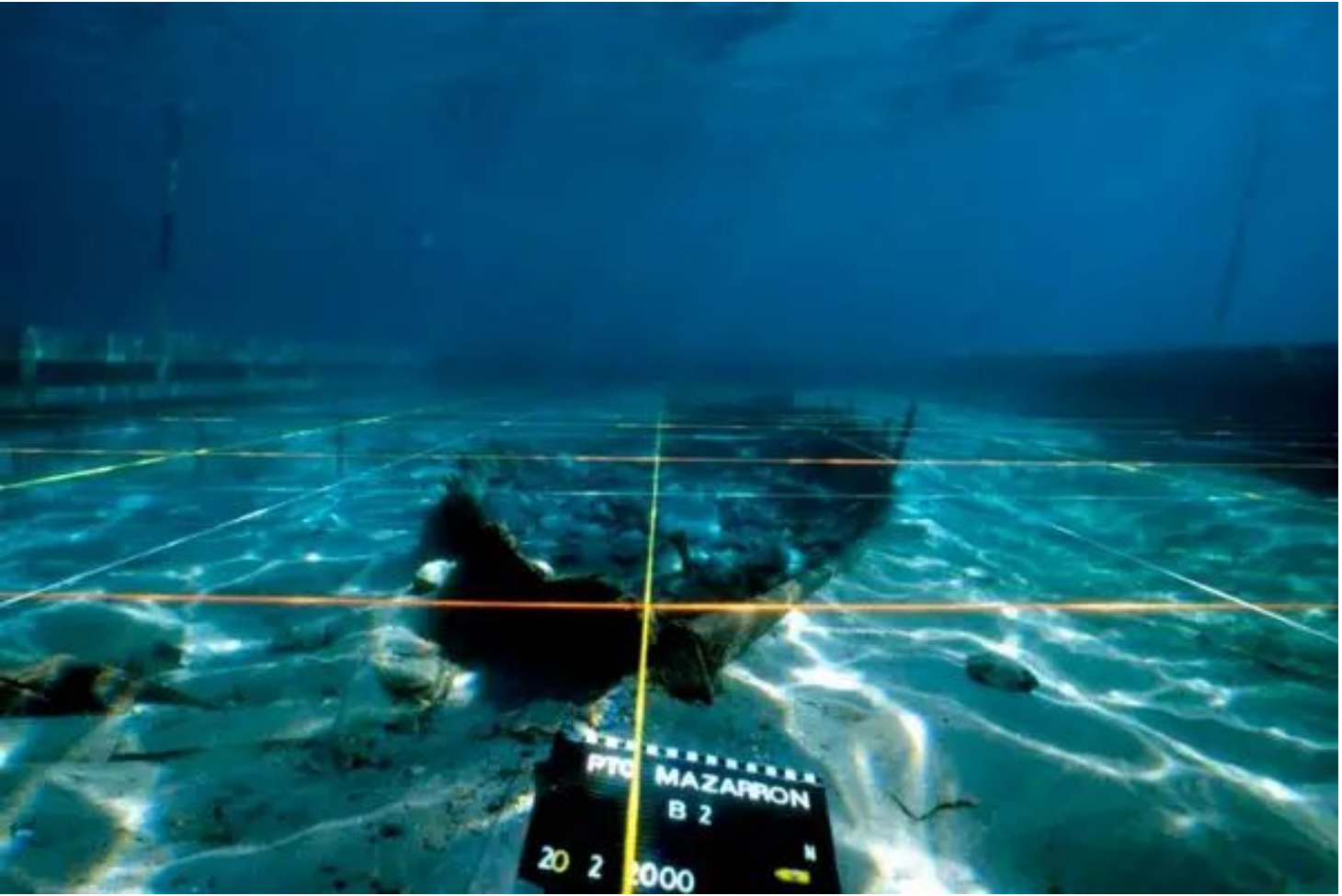
https://www.biblicalarchaeology.org/daily/ancient-cultures/phoenician-ship-raised-from-the-seafloor/

The retired director of the National Museum of Underwater Archeology of Cartagena fears for the future of the wreck



The 2,700-year-old Mazarron II Phoenician boat which has lain on the seabed in bay of Mazarrón since the 7th Century could be lost forever due to errors in its protection, according to the retired director of the National Museum of Underwater Archeology of Cartagena, Iván Negueruela.

https://www.google.com/url?sa=i&url=https%3A%2F%2Fmurciatoday.com%2Farchived-_-mazarron-ii-fears-that-phoenician-wreck-could-disappear-due-to-lack-of-protection_1715601-a.html&psig=AOvVaw3cIIKc8ss-FQJ2ILP5RP0r&ust=1733217288827000&source=images&cd=vfe&opi=89978449&ved=0CBcQjhxqFwoTCIDvzdzfiIoDFQAAAAAdAAAAABA5



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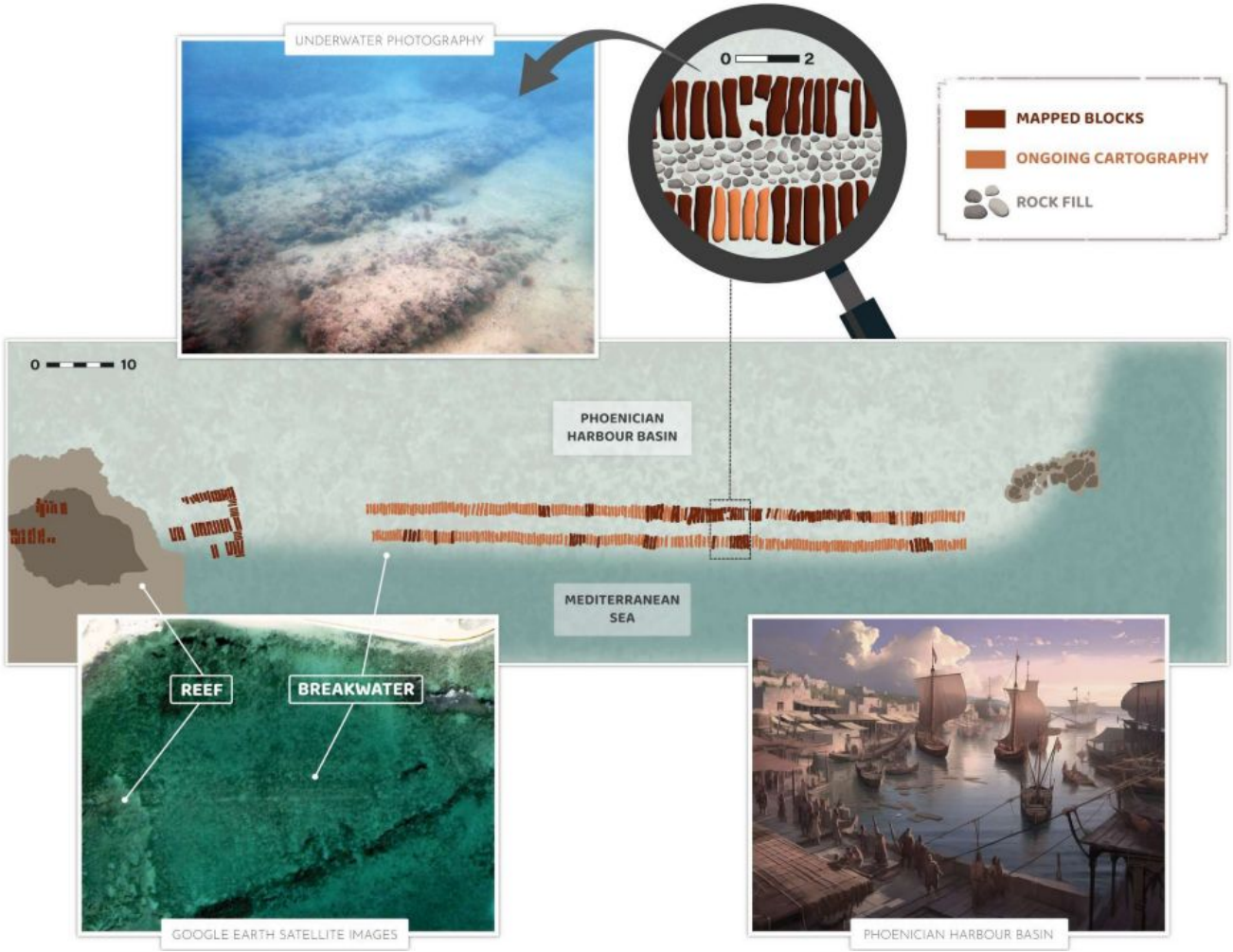

The east-west aligned, Phoenician-style breakwater discovered in 2019 extends over some 130 m. It displays a double alignment of oblong blocks (Figure by Sylvia Vinai, adapted from Goiran et al., 2021).

The Assyrian so-called ‘Sennacherib’ relief of the 7 th c. BC (left) shows a Phoenician ship with two levels of oarsmen (according to Casson).

A model of a terracotta Punic bireme (left, dated ca 300 BC) to be seen in Alicante's Museo Arqueologico also shows two levels of oarsmen (length 208 mm) (photo: A. de Graauw at Alicante Mus. 2015).

Phoenician galley, relief from Sennacherib Palace at Ninive, around 700 BC (British Mus.)
Source : http://en.wikipedia.org/wiki/File:AssyrianWarship.jpg

https://www.academia.edu/2905623/Palaeoportology_Ancient_Coastal_settlements_Ports_and_Harbours_Vol_III_Ancient_port_structures

Antique Cyclades Phocaea civilization ship in Urla Liman Tepe maritime archeology excavation and research center.

https://stock.adobe.com/images/antique-phoenicia-ship-hippoi-in-urla-liman-tepe-maritime-archeology-excavation-and-research-center/506801138?asset_id=506800911

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https://en.wikipedia.org/wiki/Limantepe

The town of **Limantepe**, sometimes spelled **Liman Tepe**, located on Turkey's western coast is the site of a prehistoric (Bronze Age) settlement that includes an ancient port dating from 2500 years located underwater offshore.[1] The area is situated in the urban zone of the coastal town of Urla near İzmir. In pre-classical antiquity and during the Hellenistic and Roman eras, it was a Greek town called Larisa.

Anatolian Trade Network[edit]

This Kastri settlement, belonging to this period, shows numerous cultural connection with Limantepe. This was an intermediary in the trade that went from Limantepe towards the Cyclades.[3]

https://www.jstor.org/stable/pdf/3768463.pdf

Survivals of Primitive Religion in Modern Palestine

22. The shrine of St. George/Khadir, above the Cave of Pan

At the point where the Jordan issues from a cave in the foothills of Hermon there was an ancient sanctuary of the Canaanites and of the Hebrews known as Ba'al-Gad. In Greek times this Ba'al was identified with Pan, and the place was called Paneas, the modern Baniyas. This shrine now belongs to the mysterious Muhammadan saint Khadir, who is probably a transformation of an ancient Semitic divinity. To it the sick are brought, that by sleeping in it they may be healed of their diseases.Animal sacrifices are also offered, and the blood is smeared about the door, or henna is used as a ritual substitute if no victim is slain

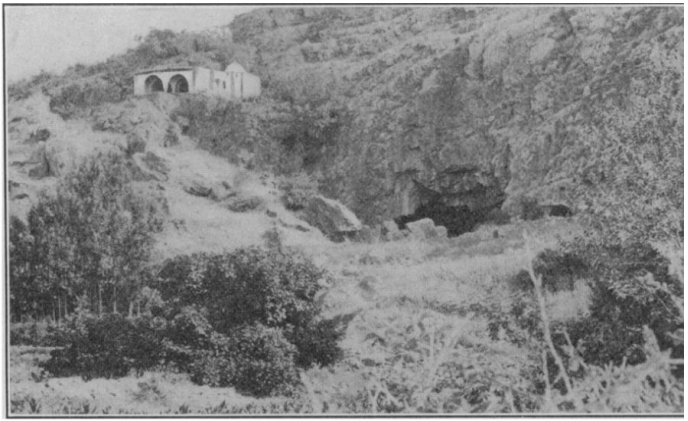


Fig. 2. Shrine of Khaḍir at Bāniyās.

Fig. 3. Sick Man at Shrine of Khaḍir.

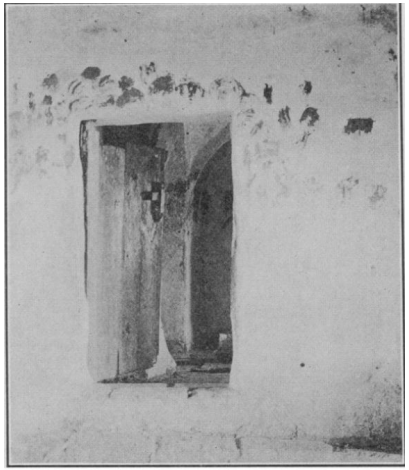


Fig. 4. Blood Marks at Door of Shrine.

Other surviving pagan elements amongst the uninitiated Druzes include a belief in the transmigration of the soul and reincarnation as animals.36

In addition to the tradition of Khadir and its location near the Cave of Pan, there may be supplemental evidence connecting the Druze religion to older pagan tradition. Amongst the local non-Druze population there exists a folk belief concerning calf worship. While this is certainly part of the Druze beliefs and practices themselves, a gold figure of a calf or bull is thought to rest in a box in one of the khalwah, or “place of seclusion.”38 Furthermore, Paul Casanova recounts the finding of a baked clay figurine in the shape of a ram or sheep with al-Hakim’s name inscribed on it.39 These horned animals—in particular, the ram and sheep—represented fertility and virility in regional paganism, and hearken back to such themes embodied in the cults of the baals and Pan. To be called a “calf-worshipper” or “calf” was derogatory in Druze culture, but even so, we find evidence in at least one document—“al-Asrar” (“Secrets/Mysteries”)—that suggests that these animals were symbols of deity. In it, there is a direct reference to the above reliquary, the author mentioning "the box in which is the figure of the incarnation of our Lord."40 This phrasing reveals a reverence for the image, and perhaps a continuation of its antique virtues.

The cave itself was Pan’s home at Banias, functioning as both haunt and temple. Above the cave and to the left sits the small, domed Druze temple dedicated to the saint El Khadir. It stands in watchful repose over the cave, a reenactment of its probable Byzantine function as a chapel near a dying pagan shrine. Directly in front of the cave are the foundational remains of some temple of the Roman era. Though the waters of Jordan do not issue forth from the cave as of old, they nonetheless gurgle forth in front of the cave, completing the grand panoply of synthetic and natural sacred space.

The waters running from the cave into the Jordan River have special significance, not only to the pagans but also to Jews and Christians. The deified river has been the main artery of water running through the Holy Land for millennia, and as such is intimately connected with the very narrative of Judeo-Christian history in the Near East. Even the pagans were amenable to the possibility of a water spirit dwelling in the headwaters, as has been suggested. Nearby Mount Hermon preserves that connection between heaven and earth, between gods and men, for good or ill.

There are interesting undertones to this righteous indignation. For instance, it is also reasonable to conclude that the shrine of Pan had significance in light of the events on Mount Hermon. As aforementioned, Azazel, who is sometimes conflated with Semyaza, led the rebellious angels, taught men to make weapons, women to use cosmetics, and humanity to learn the art of witchcraft—essentially “all sin” as the Book of Enoch phrases it.47 Azazel is most often associated with goats, especially the scapegoat in the Jewish atonement sacrifice.48 One goat was given to Yahweh and another to Azazel, the scapegoat for all sins. Azazel, with his goat characteristics is connected to the seirim, a species of goat demons which the Israelites also worshipped.49 Indeed, Azazel is likely another Near Eastern incarnation of a goat deity, whose identity is now lost to us. Clues remain in the Semitic such as the Akkadian uz or az, meaning “goat.”50 It is also worth noting that goat sacrifices on the part of the Israelites (hurled over a cliff as atonement and as pagan offering to seirim) and as conducted by later occupants of Banias (presented in the cave as offerings) bear eerie resemblance to the very fate of Azazel.

This suggests a point of origin for the Banias cult far older than the Hellenistic period. The cave itself shows signs of recycling by the adherents of successive religions, beginning with that of the Canaanites. 52 At any rate, it is more plausible that Baal and Azazel were simply the earlier incarnations of the fertility god Pan, as discussed above. Such reasoning fits in the schema of first century AD Jewish apocalyptic thought, especially given the traditions associated with Mount Hermon and the proximity of the towering mountains to Caesarea Philippi and its Cave of Pan.

A Christian named Astyrius is but the first of several. Astyrius was a highly respected Roman senator from Caesarea Maritima, known for his boldness in the faith. He states the following: At Caesarea Philippi, which the Phoenicians call Paneas, springs are shown at the foot of the Mountain Panius, out of which the Jordan flows. They say that on a certain feast day, a victim was thrown in, and that through the power of the demon it marvelously disappeared and that which happened was a famous wonder to those who were present. Astyrius was once there when these things were done, and seeing the multitude astonished at the affair, he pitied their delusion; and looking up to heaven he supplicated the God over all through Christ, that he would rebuke the demon who deceived the people, and bring the men's delusion to an end. And they say that when he had prayed thus, immediately the sacrifice floated on the surface of the fountain. And thus the miracle departed; and no wonder was ever afterward performed at the place.103

The passage describes a sacrifice in the stream, quite probably to Pan. This account illustrates the survival of paganism and its continued place in popular culture.

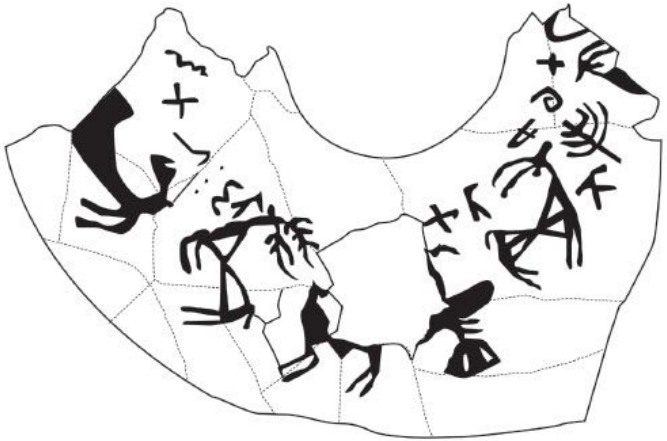
paganism was sufficiently preserved in the folk culture of the residents as to preserve some ritual and different incarnations of the fertility god. Which incarnations? They are the ones found before and after the Byzantine Period of Banias: deities of nature and prophecy. They are Pan, St. George, and El Khadir. It is thus safe to conclude that paganism was alive and well at Banias, if only in the domestic sphere.

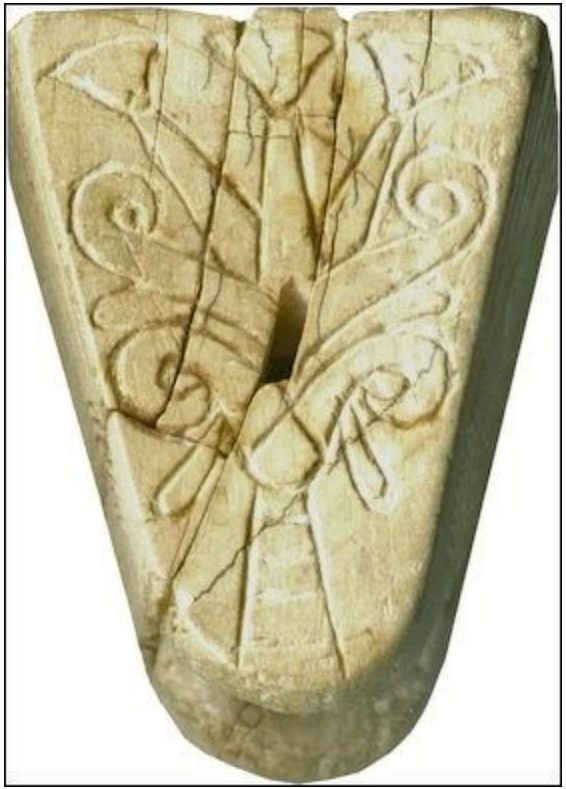
In Banias, it is within the Georgic cults of the Levant that we find the preservation of old pagan ideas. The name refers to St. George, a saint who according to legend was a Roman knight born in Lydda, Palestine, serving in Asia Minor. For over a thousand years, Christians in the Levant have revered George, who is known to Muslims as Khadir, the “Green One.” Indeed, Christians and Muslims often pay respects at the same shrines.49 In medieval Syria, Khadir’s shrines abounded and local peoples often attributed to such structures pre-Islamic origins, hinting at his connection with the older George.50 While St. George of hagiography may not have been a historical personage, the symbol of George did preserve the mythology. He seems to be a continuation of the fertility god motif engendered in the avatars of Baal and perpetuated in the form of Pan. The very name “George”/”georgos” (Γεοργεος) is telling, for it means “farmer, gardner, or husbandman.” The title “georgous” was used in concert with the adoration of a peasant fertility deity.51 Farmers and pastoralists in Palestine—especially Druze—pray to Khadir to this day for good crops.52 George, like Pan, Khadir, and the ancient Baals, is a deity of the fields who embodies all nature.53

Beth Rehob is the most likely candidate for a pre-Hellenic Semitic settlement at the site of Banias. It lay three miles east of Dan, at the foot of Mount Hermon's

southwestern slopes, which is approximately the site of Banias.11 It was a settlement of Canaanites and Arameans which sided against King David and Israel.12 The Arameans were a semi-nomadic Semitic group of people who eventually divided themselves into city-states.13 Through their efforts as a confederacy, they seem to have absorbed many of the northern Canaanites by the advent of the Iron Age, and evidence suggests that they adopted some of the tenets of Canaanite religion, as evinced in Syrian inscriptions detailing burial rituals similar those in the Ras Shamra Texts.14

The incised depiction of Baal holding his lighting spear over his head at the Fosse Temple of Canaanite Lachish is typical, and decorative scarabs from the same site displaying Baal killing a serpent with his spear are reminiscent of this myth.21





Canaanite sacred trees

On Canaanite magic and spells, I Samuel reads: 6:4-5 reads, When they asked, 'What gift shall we send back to him?' they answered, 'Send five tumors modelled in gold and five gold rats, one for each of the Philistine princes, for the same plague afflicted all of you and your prices. Make models of your tumors and of the rates which are ravaging the land,, and give honor to the God of Israel."

Child Sacrifice: The desolate Valley of Hinom, just south of the Old City in Jerusalem, is where the ancient Canaanites reportedly conducted human sacrifices in which children were immolated in front of their parents. Philo of Byblos ((A.D. 4th century, Porphyry) wrote: "It is the custome among the ancients, in times of great calamity, in order to prevent the ruin of all, for the rulers of the city or nation to sacrifice to the avenging deities the most beloved of their children."

On Egyptians snake worship practiced around the time of the Canaanites, Philo of Bylos wrote in Eusebius 1.10: "Taautus (Thoth) first consecrated the basilisk, and introduced the worship of the serpent-tribe; in which he was followed by the Phoenicians and Egyptians. For this animal was held by him to be the most inspirited as it exhibits an incredible celebrity, moving by its spirit without either hands, or feet, or any of those external organs, by which other animals effect their motion....Taautus has laid down in the sacred books, wherefore this animal is introduced in the sacred rites and mysteries. [Source: Cory, Ancient Fragments., pp.22-23]

snake decoration on a pot from Rumeilah, Al Ain, UAE

“Cultic Objects from Beth Shan: The two earliest and complete temples provide a rich assortment of supposed cultic objects. Votive stele as well as metal and pottery statuary may represent deities and their worshippers. Kernoi, fragments of house models and large cylindrical pottery stand, some of which are decorated with birds, snakes and figurines, may be utensils used in the cultic practices. Other objects found in the complexes parallel the repertoire found at Lachish Fosse Temple, Tell Mekovrakh, Tell Qasile and other structures with similar architectural features as that of these two so-designated temples at Beth Shan. |*|

Caanite objects that have been that may be cultic objects include: “Throne of deity (Beth Shan VIII locus 1068); Minature altar (Beth Shan VIII locus 1086); Hathor? Wand or castanet/clapper (Beth Shan VII locus 1072); Fragment of large incense burner of snake box ? (Stratum VII); the early Iron Age Incense burner (Beth Shan V); the early Iron Age Shrine House or Incense burner (Beth Shan V); Cultic? ceramic box and lid (Beth Shan VII & VI); Bread model? (Beth Shan VII locus 1068); Polished deer astragali (Beth Shan VIII-VII locus 1068); Polished antler tine (Beth Shan VIII-VII locus 1068); Grotesque Jar (Beth Shan, Stratum VII); Elephant-headed cylindrical cup, 29-103- 862 (Beth Shan VII locus 1264); Beth Shan kernos (Beth Shan Stratum VIII-VII). Other objects such as pendants/amulets, cylinder seals, faience and alabaster vessels could be cultic objects. See also, example from Stratum VI Megiddo (Oriental Institute, University of Chicago) |*|

https://africame.factsanddetails.com/article/entry-488.html

The presence of Canaanites at Banias suggests that these gods might have been worshipped there. One minor Canaanite deity who may have some bearing on the Canaanite history of Banias is Aliyan. Aliyan, the god of fountains, was the son of Baal. The authors of the Ras Shamra texts mention him in conjunction with the story of Baal. His duty was to keep vigil over and control springs and underground waters.27 In the 1930s, the historian and scholar René Dussaud made the connection between Aliyan and the cults of the sites of Dan and Banias, both of which have tributaries that feed into the Jordan River. He suggested that the Phoenicians made this connection long before Pan was a part of cult rites at Banias. At any rate, Pan seemed the logical successor to whatever Canaanite fertility god kept watch over the spring-fed river at Banias.28 These Canaanite deities were part of an active and complex religion, whose specialists included all manner of priests, votaries, and temple prostitutes. The latter are associated with themes of fertility, the central feature of that religion. Sacrifice of sheep, goats, other animals, and even humans were part of Canaanite rituals. Devotees consulted oracles and utilized divination. In particular, the examination of the liver of sacrificial animals was believed to provide insight into the will of the gods

The candidate who is more appropriate in form and character is the Semitic (specifically, Akkadian) goat deity Uz. 39 Uz could mean “goat” or “mountain,” and finds a phonetic cousin in Az, and likewise Azazel, who was also associated with the goat, and who descended on to nearby Mount Hermon.40 Such connotations bring to mind the sure-footedness of the goat on mountain paths. It is known that the great Akkadian ruler Sargon extended Akkadian political and cultural influence into the Hermon Mountain range and the Golan in the twenty-fourth and twenty-third centuries BC.

The very name “Azazel” reveals more about his probable connection with Pan. Azazel is most often associated with goats, especially the scapegoat of Jewish atonement sacrifice.48 One goat was given to Yahweh and another to Azazel, the scapegoat for all sins. The connection between Azazel and the goat was further preserved in the Levitical tradition of Azazel. Leviticus 16 relates the rite of atonement for the sins of the Israelites. In the ritual, priests sacrificed one goat to Yahweh, and the other, which takes on the sins of the Israelites, they sent into the wilderness. Specifically, the priests were to take the goat to a precipice, tie its horn to a sizeable rock, and push the goat over the edge. The tumult destroyed the goat’s body incrementally until it reached the bottom, by which time it was dying or dead.49 Azazel with his goat characteristics is textually linked to the seirim, a species of goat demons which the Israelites were wont to worship with some frequency during their tenure in Canaan.50 Indeed, Azazel is likely another Near Eastern incarnation of a goat deity, whose identity is now lost to us. Clues remain in the aforementioned Semitic roots such as the Akkadian “uz” or “az,” meaning “goat.”51 And so, Azazel appears to have been the father and leader of goat demons.

At Baniyas, near the source of the Jordan, there is an ancient holy oak sacred to Sheikh Ibrahim, It is covered with bits of cloth hung upon it by pilgrims as calling cards to remind the saint of their requests. It is visited by members of all the sects. Those who have fevers or other diseases come to the tree and say, "We are sick, wilt thou heal us?" They vow a sheep or a yard of cloth. If they are cured, they kill the sheep at the foot of tree and pour the blood upon the ground or make the cloth into a banner and hang it up in the ancient tomb.
This sanctuary is in charge of a woman, who has inherited the office from her forefathers and who receives the skin, the right shoulder, and the stomach of victims. She heals the sick by placing her hands or her feet upon them. If a man is suspected of theft, he is brought here to swear; and if he perjures himself, the saint will punish him with disease or death.

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https://en.wikipedia.org/wiki/Banias

Banias (Arabic: بانياس الحولة, romanized: *Bāniyās al-Ḥūlah*; Modern Hebrew: בניאס; Judeo-Aramaic, Medieval Hebrew: פמייס, etc.;[2] Ancient Greek: Πανεάς), also spelled **Banyas**, is a site in the Israeli-occupied Golan Heights, Syria near a natural spring, once associated with the Greek god Pan. It had been inhabited for 2,000 years, until its Syrian population fled and their homes were destroyed by Israel following the 1967 Six-Day War.[3] It is located at the foot of Mount Hermon, north of the Golan Heights, the classical *Gaulanitis*,[4] in the part occupied by Israel. The spring is the source of the Banias River, one of the main tributaries of the Jordan River. Archaeologists uncovered a shrine dedicated to Pan and related deities, and the remains of an ancient city dating from the Hellenistic and Roman periods.

Semitic deity of the spring

The pre-Hellenistic deity associated with the spring of Banias was variously called Ba'al-gad or Ba'al Hermon.[10]

In the 1870s, Banias was described as "a village, built of stone, containing about 350 Moslems, situated on a raised table-land at the bottom of the hills of Mount Hermon. The village is surrounded by gardens crowded with fruit-trees. The source of the Jordan is close by, and the water runs in little aqueducts into and under every part of the modern village."[65]

The **Banias** (Arabic: نهر بانياس, romanized: *Nahr Baniyas*; Hebrew: נחל חרמון, romanized: *Nahal Hermon*)[3] is a river flowing from the Golan Heights to Israel. It is the easternmost of the three main northern tributaries of the Jordan River; together with the Dan River and the Hasbani River, it forms the Jordan River's upper catchment (UCJR).[4] Israel has included the stream in the Hermon nature reserve.

https://en.wikipedia.org/wiki/Banias_River

The banks of the river abound in willow trees, oriental planes, silver-leaf poplars, **Tabor oaks**, **Palestine oaks**, Mt. Atlas mastics, terebinths, carobs, ferns, giant canes, and various vines.

2. *Holy Trees.*—The grove known as the Cedars of Lebanon owes its preservation to the fact that it is sacred. A Maronite chapel stands in its midst, and religious festivals are celebrated there every year.

Near the Crusading castle known as Ḳal'at eṣ-Ṣubeibeh there is a grove of ancient oak trees. Beneath this is the grave of Sheikh 'Othmān, but the natives declare that this was constructed only a few years ago. Evidently the trees are the original sacred object, and the tomb is a recent addition in the interest of orthodoxy. At this sanctuary all the sects worship. There is a spring-festival about Easter-time, when the people of the neighborhood come in procession and sacrifice a lamb, and an autumnal festival at the time of harvest. Those who are sick make vows to the saint saying, "Oh Lord, there is a vow upon me; if I get well, I will bring a sacrifice to Sheikh 'Othmān." A Muslim serves as priest, and receives as his perquisites the skins of the sacrificed animals.

Spring festival people come in procession where a lamb is sacrificed and an autumnal festival at the time of harvest. Priest receives skins of sacrificed animals.

Fig. 5. Grove and Tomb of Sheikh 'Othmān.

Nebī Yehūdah, or "the Prophet Judah," south of Bāniyās is another holy tree that has been rendered theologically inoffensive by being regarded as the burial-place of the patriarch Judah. This is visited both by Christians and Muhammedans. Sheep are sacrificed, and offerings are made of bread and of oil from the fat tails of sheep. The priesthood of the shrine is hereditary, and it receives half of the offerings. Pilgrimage feasts are celebrated in the spring and in the autumn, and on these occasions there are sacred dances in the court of the sanctuary. The first milk of the flocks and the first fruits of the harvest are presented to the saint. Sick persons are brought to the spot, and they pray, "Oh Nebī Yehūdah, have mercy upon this man!" Then a sheep is killed, part of the blood is put upon the sufferer and part upon the posts of the door, and the rest is poured out on the ground.

Fig. 6. Holy Tree and Shrine of Nebī Yehūdah.

https://eshchar.wixsite.com/offtrackisrael/single-post/horvat-omrit

https://en.wikipedia.org/wiki/Judah_(son_of_Jacob)

Another local tradition, held by Druze and Muslims, places the tomb of Judah in "Nabi Yehuda", a maqam located near Horvat Omrit in the Hula Valley.[55][56][57]

At Tell el-Ḳāḍī, the Biblical Dan, one of the most ancient high places of Canaan, there is a holy tree standing by a copious spring that is one of the main sources of the River Jordan. This is now regarded as the burial-place of a certain Sheikh Zreik. No one dares to gather wood under this tree. A man once put a stick from it on a camel and the camel died. The water of the spring they say is "sacred from the time of Abraham, the friend of God." Barren women bathe in it and become pregnant. Sick people drink of it and are cured. The natives say that the region is inhabited by spirits, and do not dare to visit it at night.

At Nebī Yūsha‘ in Galilee there is a holy oak, before which stands a shrine that is regarded as the burial-place of Joshua the son of Nun. To this all the sects come, except the Druses. Nebī Yūsha‘, they say, is with God. At the same time he is alive in this spot. Prayers and sacrifices are offered directly to him. Two annual feasts are celebrated. The priestly family in charge of the sanctuary receives the skin and a shoulder of the victims.

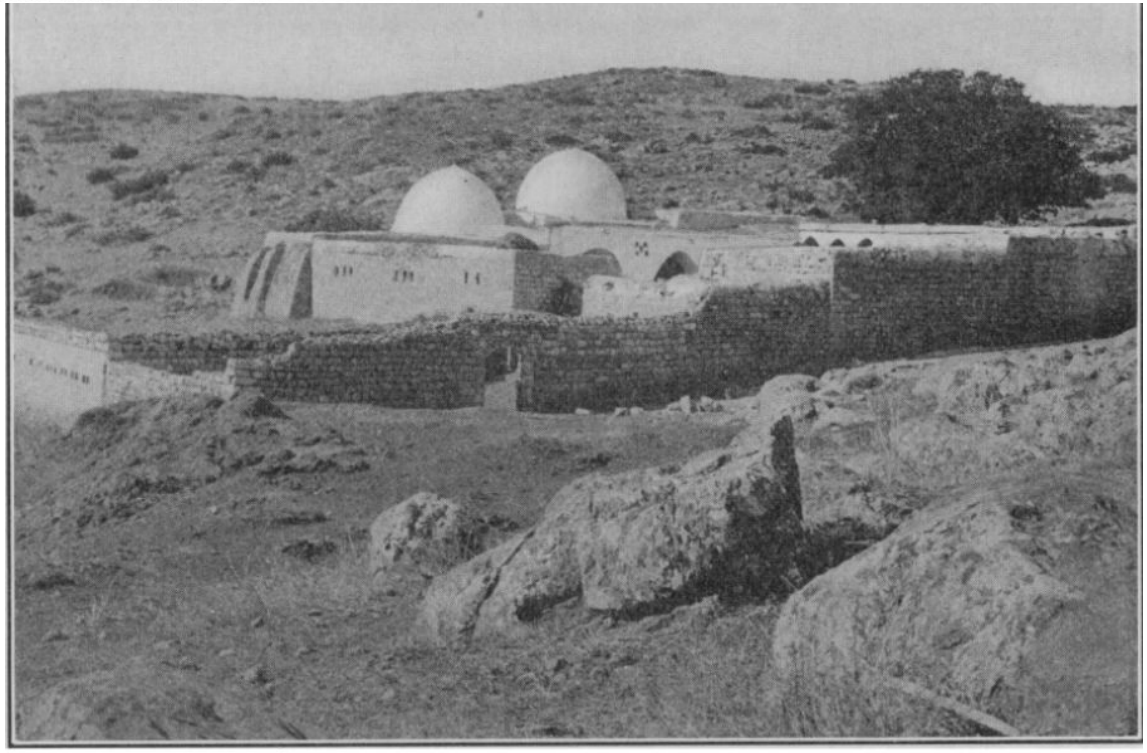

Fig. 7. Tree and Shrine of Nebī Yūsha‘.

https://en.wikipedia.org/wiki/Maqam_an-Nabi_Yusha%27

The **Maqam an-Nabi Yusha'** (Arabic: مقام النبي يوشع) is a former Shi'ite mosque and the shrine, now in a partial ruinous state, located in the depopulated village of Al-Nabi Yusha' in Safed, in the Northern District of Israel. A mausoleum in the structure, one of the historic maqams in the Middle East, is believed to entomb the remains of the biblical Joshua.[1][2][3][4][5]

Al-Nabi Yusha' (Arabic: النبي يوشع) was a small Palestinian village in the Galilee situated 17 kilometers to the northeast of Safad, with an elevation of 375 meters above sea level.

https://en.wikipedia.org/wiki/Al-Nabi_Yusha%27

In 1881, the PEF's *Survey of Western Palestine* (SWP) noted that the "Metawali" from nearby Qadas came to Al-Nabi Yusha' to venerate the name of Joshua.[9]

Lebanese Shia Muslims (Arabic: المسلمون الشيعة اللبنانيون), historically and communally known as ***Matāwila*** (Arabic: متاولة, plural of متوالي *mutawāli*;[2] pronounced as متوالي *metouéle* in Lebanese Arabic[3]), are Lebanese people who are adherents of Shia Islam in Lebanon, which plays a major role alongside Lebanon's main Sunni, Maronite and Druze sects.

In 1851/1852 van de Velde noted the wali at Al-Nabi Yusha, with an old terebinth tree.[6]

https://en.wikipedia.org/wiki/Lebanese_Shia_Muslims#Shia_Twelvers_(Metoualli)

Along the coast, Tyre was predominantly Christianized under the Byzantines with a minor survival of the pagan cult of Melqart up until the early Islamic period.[21]

Further south, the Shiites of Jabal Amel retained their tax farms well into the mid-18th century, greatly benefiting from the foreign demand for dyed cotton and good commercial contacts with the French, and by the 1750s the area provided more tax revenues than Mount Lebanon.[52][6]

Pistacia terebinthus, also called the **terebinth**, /ˈtɛrəˌbɪnθ/ is a deciduous shrub species of the genus *Pistacia*, native to the Mediterranean region from the western regions of Morocco and Portugal to Greece and western and southeastern Turkey. At one time terebinths growing on the eastern shores of the Mediterranean Sea were regarded as a separate species, ***Pistacia palaestina***, but these are now considered to be a synonym of *P. terebinthus*.[2]

The fruits are used in Cyprus for baking of a specialty village bread.

https://en.wikipedia.org/wiki/Pistacia_terebinthus

Terebinth resin was used as a wine preservative in the entire ancient Near East, as proven by many findings in areas such as the foot of the Zagros Mountains[11] and Middle Bronze Age Galilee.[12]

Abu Balūṭa, or "Father of the Oak," is a solitary holy tree half-way between the Jordan and Irbid in ancient Gilead. It is covered with bits of rags that have been hung upon it by pilgrims. There is no tomb or shrine of any sort near it, but sacrifices are killed there, and the blood is smeared upon the trunk of the tree. While the present writer was sitting beneath it, a woman brought a boy with a diseased foot "to obtain a blessing" and to make a vow for his recovery.

3. *Mountain-tops.*—The majority of the alleged tombs of saints in modern Palestine are situated on the summits of high hills, and their white-washed domes can be seen from a great distance. When travellers first get sight of one they erect a little heap of stones and say a prayer.

The shrine of Sheikh 'Abdullāh, about a day's journey south of Damascus, is situated on a high hill. The structure of three-pronged magic sticks behind this tomb looks as if it might be a survival of the ancient *Ashera.* At the time when the writer of this article visited this place cholera was raging in the district. A certain man dreamed that the saint appeared to him with a spear in his hand, and promised to drive away the disease, if the people would bring him an offering. Accordingly a procession of three or four hundred persons, Christians, Muhammadans, and Druses, came with drums and cymbals to the high place bringing a sheep for sacrifice. It was slaughtered by the custodian of the shrine, whose office is hereditary, with the formula "Unto the face of God, and a reward to the holy saint." A sheaf of wheat from every threshing-floor is presented to this saint, as in ancient times it was presented to the local ba'al. At great festivals dervishes come who eat fire, thrust spikes through their cheeks, and cut themselves with knives till the blood flows, after the manner of the priests of the Tyrian ba'al on Mount Carmel.

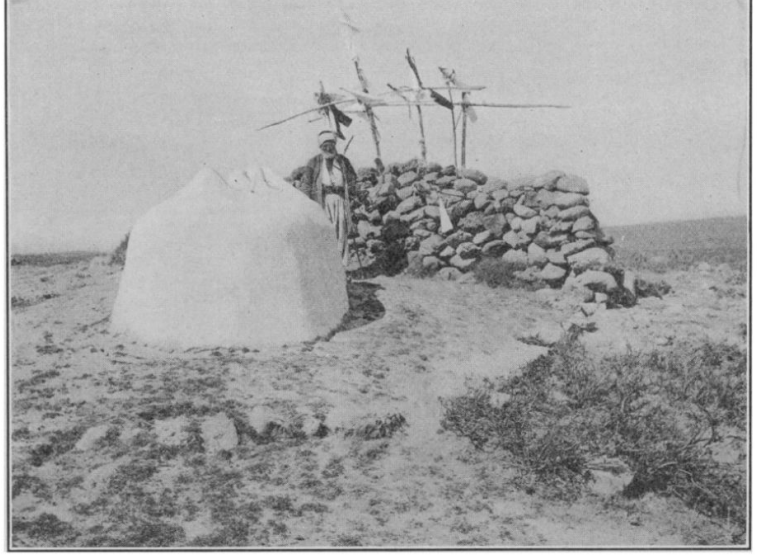

Fig. 9. Shrine of Sheikh 'Abdullāh.

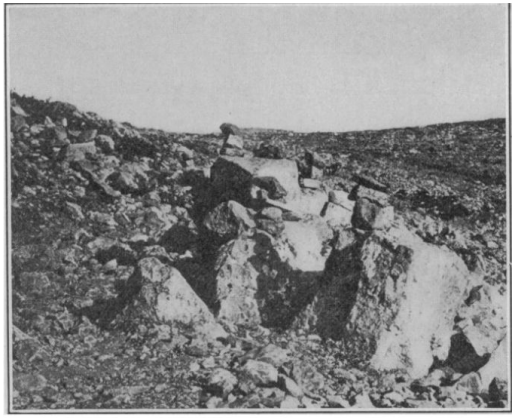

Fig. 8. Heaps of Stones in Sight of Shrine.

2 October 2023

Sacred Monuments and Stone Circles in Palestine: A Historical, Ethnographic and Mythological Inquiry

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Sacred stone veneration is a global mythical phenomenon historically practiced by many groups, including ancient Semitic-speaking peoples. In their physical capacity, sacred stones themselves are not the object of worship or veneration. Their sanctity comes from the divine spirit believed to dwell within them. The common denominator among the mythological traditions of sacred stones veneration is the belief that they possess enormous spiritual powers that enable them to act as mediators between the worshipper and the gods. Stones were employed as tools in the rituals of veneration in many types of sanctuaries, such as stone circles. This study highlights this type of religious folklore in Palestine, representing one of the bridges linking the Palestinian present to its distant Canaanite past. It traces the various patterns of sacred stones in the central region of Palestine, the rituals that were practised using them, and the remnants of these practices found in oral folklore traditions. To these ends, the researchers relied on religious and historical primary and secondary sources, including oral interviews where available and possible.

https://euppublishing.com/doi/abs/10.3366/hlps.2023.0316?src=recsys&journalCode=hlps

The sacred enclosure of a sanctuary is made of stones arranged in a circle. This sanctuary may consist of stones placed next to each other or in the form of walls of different heights and areas from one enclosure to another (Conder 1889: 43). T. Canaan (1998: 77–79, 239) mentioned that the enclosure was called huwita or huwatiya in the Palestinian dialect. It was made of random loose stones placed next to each other in the shape of a circle, usually with a diameter of 30–40 cm, often found around the trunks of sacred trees or central standing stones. He saw many of this type in the south of central Palestine at the following sanctuaries: Qalandaia (Al-Sheikha Mubaraka), Kafr Aqab (cave of Sheikh Abdullah), Gibya (Sheikh Abdul-Mohsin's sacred oak), Biddo (tomb of Sheikh Ali Al- Tallal), Yalo (Sheikh Murad and Sheikh Gharib) and Qatanna (Sheikh Abu Al-Kfir). There were also enclosures built with stones and mud tightly packed in the form of low round or square walls with an opening for a door, and some of them included in their inner walls niches for placing oil lamps and offerings, such as the shrine of Sheikh Hamdallah on the eastern side of the town of Biddo. Its enclosure was at a height of one metre and was built of stone and mud. It had a door on the northern side and a mihrab pointing to the qiblah. The shrine of Sheikh Sa'id in the town of Ithna had an enclosure decorated with henna, and people with fever lay in it for the purpose of recovery. Southwest of Al-Khader, the shrine of the prophet Daniel is located in a vineyard on a high mountain, which includes oak trees. The residents believe that the prophet Daniel performed prayers at this spot. Pieces of cloth and tufts of hair can be seen on the tree. People used to light oil lamps at the site. Finally, the enclosure of Saint George's Footstep is located to the left of the road between Beit Jala and Al-Khader. There, passers-by place bread, figs, or grapes in it so that others can eat, thus obtaining St. George's blessing.

Near Jifna in Judaea is a sacred oak called Um Barakāt, "Mother of Blessings." No one dares to gather wood under it, and money and valuables are deposited for safe-keeping in its hollow trunk, because it is believed that the tree will kill anyone who steals from it.

On the summit of Jebel Ḍāḥī, or Little Hermon, south of Nazareth, there is a shrine known as Nebī eḍ-Ḍāḥī, to which Muslims and Christians alike come to make and to pay vows. Ḍāḥī, according to the custodian of the shrine, was one of the companions of the Prophet. Like Khaḍir and Christ, he is "alive." "We fear God," he said, "but we fear the Wālī also, because he is near." He appears to men in dreams, telling them what sort of sacrifice he requires to cure them of their diseases. When they slaughter an animal, they put part of the blood on the offerer and part on the door of the shrine.

https://en.wikipedia.org/wiki/Givat_HaMoreh

Nebi ed-Dahi (or Jebel ed-Dahi) is a mountain in northern Israel, located on the northeastern side of the Jezreel Valley. It is frequently referred to by Christians as "Little Hermon" due to its proximity to Mount Tabor and a mistaken biblical association, though it is geologically distinct from Mount Hermon.

The name "Nebi Dahi" (Prophet Dahi) comes from a Muslim shrine (maqam) situated on its summit, which is believed to house the tomb of Dihyah al-Kalbi, a companion of the Prophet Muhammad.

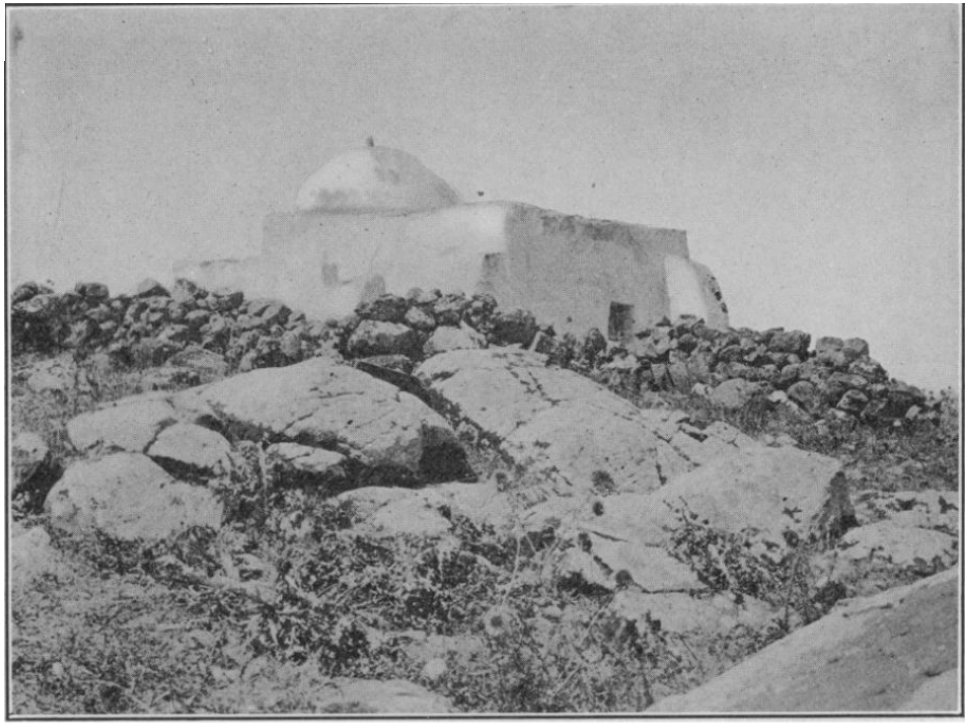


Fig. 10. Shrine of Nebī Ḍāḥī on Little Hermon.

For the Hebrew name several possible origins have been discussed. One is *yoreh*, *lit.* "shoots" or "teacher", a name used for a specific rain in the parasha Eikev (Deut. 11:14) and in the Twelve Minor Prophets (Joel 2:23), the first one of the annual rainy season in the Land of Israel.[1][2] A second is "high place", as the hill does indeed dominate the surrounding valleys.[1] A third is based on the meaning of "teacher" for the Hebrew *moreh*, interpreted as a local holy man who could foretell the future.[1] One can also think of a holy man living on Givat HaMoreh who could bring about rain, or of a rainmaking cult once practiced at the site.[1]

https://en.wikipedia.org/wiki/Givat_HaMoreh

The Hebrew phrase *elon moreh* (Genesis 12:6a) has been subject to various translations in English versions of the Bible. Translators who consider *elon moreh* to be the name of a locality, render it as "the plain(s) of Moreh", e.g. King James Version and the Geneva Bible, but translators who consider the term to refer to a sacred tree or grove often render it as "terebinth" (*Pistacia terebinthus*), a tree which is notable for its size and age in dry landscapes of the region.

4. *Caves.*—South of Kadesh Napthali on a hill-top is a sacred cave that is now regarded as the burial-place of Nebī 'Alī el-Harrāwī. His specialty is the curing of fevers; but as the custodian of his grave, a woman, suffers greatly from the ague, his shrine has of late fallen into disrepute. The supposed tomb of the saint is a rough modern structure that is evidently a late addition to the cave.

6. *Holy stones.*—A number of ancient stones still survive east of the Jordan, but west of the Jordan most of them have disappeared, thanks to the iconoclastic zeal of Judaism and Muhammadanism. Nebī eḍ-Dāḥī is noteworthy as being one of the few high places east of the Jordan where the *maṣṣēbhā*, or holy stone, has survived. This stands a few feet below the top of the mountain, in front of the tomb. The Muhammadans regard it as a sort of idol and will have nothing to do with it, but it is greatly reverenced by the Christians, and therefore is known as Ḥajar en-Naṣārā, "the stone of the Christians." The Christians make vows here, and offer sacrifices which they divide up raw and distribute among the worshipers.

A ***masseba*** or ***matzeva***[1] (Biblical Hebrew: מַצֵּבָה, romanized: *maṣṣēḇā*, lit. 'pillar, stele, baetyl',[a], plural *maṣṣēḇoṯ*) is a term used in the Hebrew Bible for a *baetyl*, a type of sacred column or standing stone.

https://en.wikipedia.org/wiki/Matzevah

Fig. 11. Ḥajar en-Nasārā.

1. *Holy Springs.*—At Afḳā, at the source of the Adonis river (the modern Nahr Ibrāhīm) there are ruins of the temple of Astarte described in Lucian's *Dea Syra.* Beneath this flows a spring that is still regarded as sacred by the natives. An ancient fig-tree that overshadows it is covered with the little strips of cloth that are an unfailing sign of a holy tree. Inquiry elicited the information that this spring was the abode of Ṣa'īdat Afḳā, i. e. a feminine spirit of the same name as the place. Her husband built this temple. He was killed by a wild beast, and she searched among the mountains until she found his mangled body. This is evidently a modified form of the ancient myth of Astarte and Adonis. To this saint vows are made both by Metāwilehs and Christians, and sick people are brought to be cured by lying beside the water.

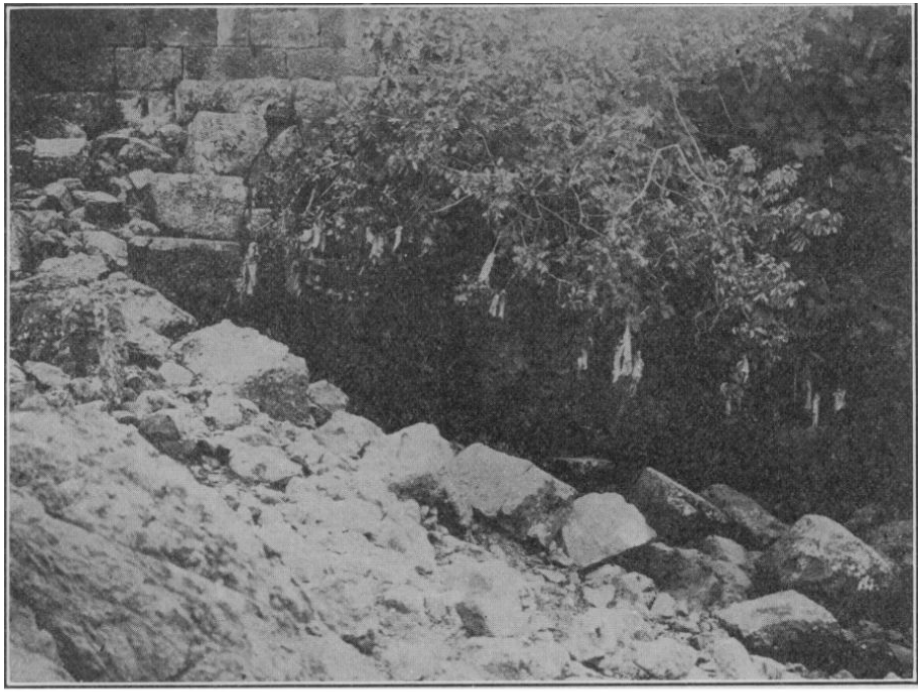
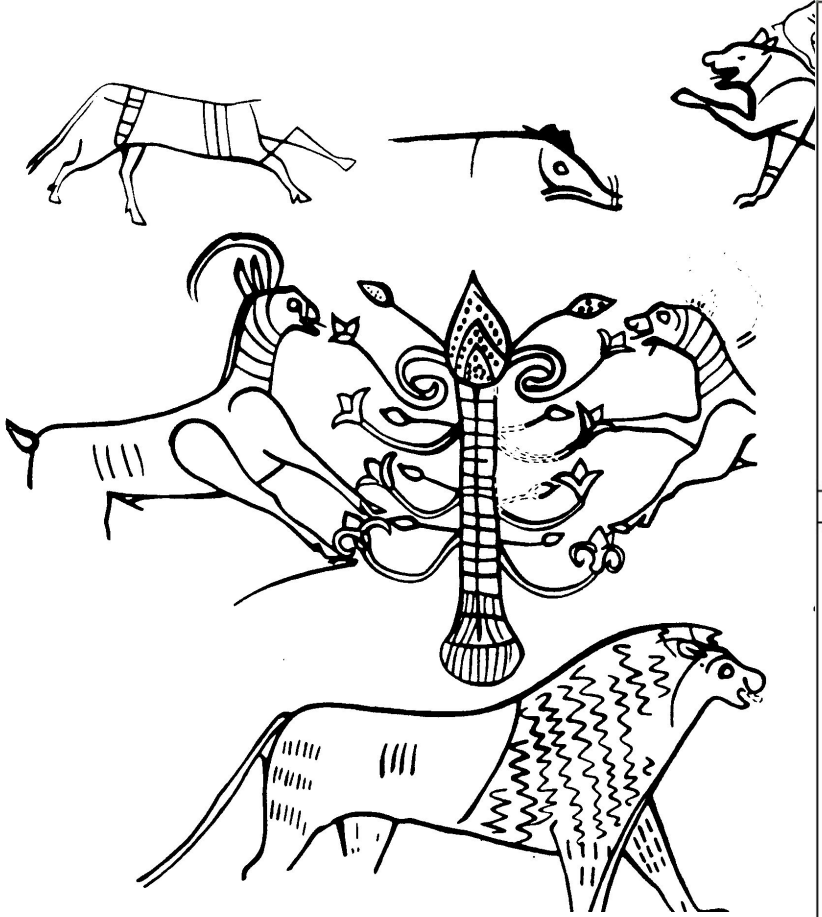
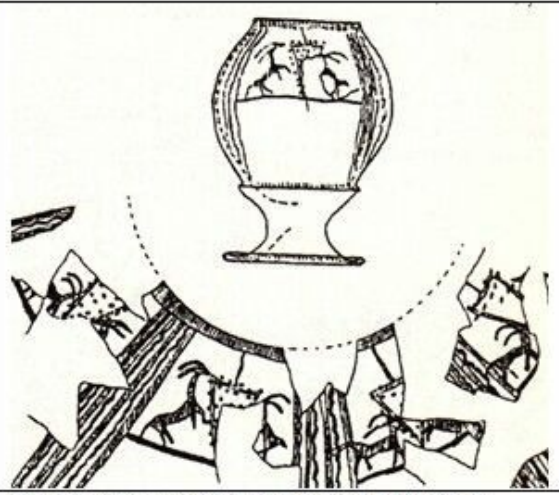


Fig. 1. Sacred Spring at Afḳā.

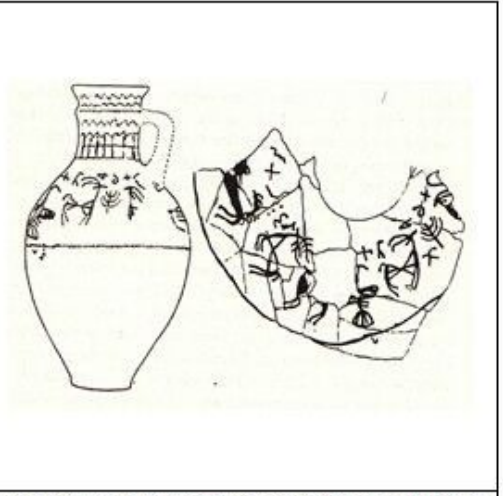
At Ḳaṭanā about half a day's journey south of Damascus, is a copious spring known as 'Ain es-Sulṭān. It also is the abode of a female saint. To her the Christians, Muhammadans and Druses make vows of wheat, which they bring and cast into the spring, saying, "Oh Allah, 'Ain es-Sulṭān, wilt thou accept this sacrifice?" The wheat thus cast in no one dares to remove. Sheep and goats are also slain beside the spring, and are eaten there in a sacrificial meal. This saint is particularly famous as a curer of fevers.

Evidence suggests that people have worshipped at the site since at least as early as Canaanite times in the Bronze Age. The traditions of high places in the Hermon Mountain range and their association with the baals, have led several researchers to conclude that the precursor to Pan was a baal worshipped at the cave. Though this is possible, it is more likely that a goat god such as the Az or Uz is a better fit. The reason is that when the Ptolemies took control of the region, they were the first keepers of the shrine, and their conflative practices in Egypt suggest that they would simply overlay a local goat deity with Pan. When the Seleucids took the region from them, they continued to maintain the shrine at the Cave of Pan





Inscribed "ewer" from Late Bronze Age Lachish



Goblet from a *favissa* of Fosse Temple III, Lachish

"Pithos A" Asherah imagery from Kuntillet ʿAjrud – 800 BC

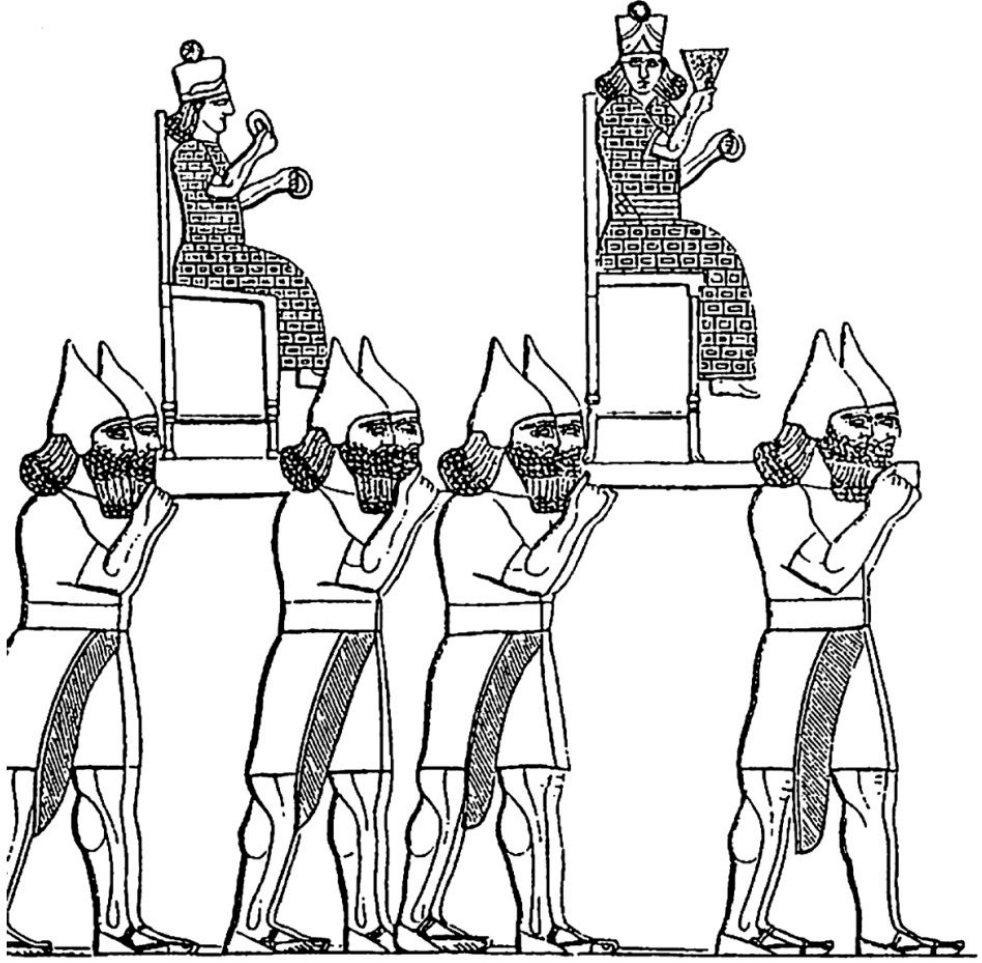


FIGURE 4 Levantine goddesses seated on thrones with high backrests; detail from wall relief of Tiglath-pileser III Central Palace, Nimrud (Layard 1849–1853 I: Pl. 65).

SACRED GROVE AT THE "MOTHER OF PIECES."

The observant traveler, after leaving the station of Zebedani, on his way to Damascus, may notice, a little past the village of Bludan, a grove of oaks, covering several acres on one of the foothills of the second range of Anti-Lebanon. It has long been known among the missionaries as the "Mother of Pieces" (*Umm Shakakif*) from the custom of breaking jars in fulfillment of a vow, though the legends connected with the name were first ascertained by Mr. Crawford and myself on

[1] Travels in Arabia Deserta, Cambridge, 1888, Vol. I., p. 450. "In the W. Barada, near Damascus, where certain heathenish customs do yet remain amongst the Moslemin, I have visited two groves of evergreen-oaks, which are wishing-places for the peasantry. If the thing fall to them for which they vowed, they will go to the one on a certain day of the year to break a crock there; or they lay up a new stean in a little cave which is under the rock at the other. There I have looked in and saw it full to the entry of their yet whole offering-pots; in that other grove you will see the heap of their broken potsherds. [The groves are in the valley coast westward above the village of Zibidany.]" He should have said eastward above the village.—C.

[2] 2 Kings v. 12.

PLATFORM OF "MOTHER OF PIECES."

At a considerable distance farther on, about a third of the way up the mountain, are other oaks, and a prominent rock, described by some missionaries as having the shape of a natural altar, though the top of it has been artificially smoothed. On visiting it, the 11th of June, with a muleteer, who is a nominal Christian, I learned that it was called "Rock of the Chair" (*Kalat el-Kursi*). It was on this visit I discovered that there was a weli underneath the base of the monolith, which is superimposed upon two projections of the ledge below, thus forming a little cave, in which I found a small banner of cotton cloth, with an Arabic inscription on it, beginning in the usual way, "In the name of God, the merciful, the compassionate," etc. There were some bits of matting about the size of door-mats laid over each other and water-jars, perhaps designed for oil. Two other visits were made later with Mr. Crawford. The first on the 18th of June, when we learned from the care-taker, or minister,' that it was called among the Moslems "Chair of the Leaders" (*Kursi el-Aktab*).

The "Chair," which resembles a great natural altar, rises thirty-two feet, fronting toward the valley. Its width near the base, northwest by west and southeast by east, is about twenty feet. The dimensions of the top, which is perfectly flat and rectangular, are fourteen feet six inches in length, running nearly north and south, by eleven feet three inches running nearly east and west. It is, therefore, in the shape of a rough monolith. The

PART OF THE "CHAIR OF THE LEADERS."
THE DARK OPENING IS A SMALL CAVERN USED AS A SHRINE.

CHAPTER VII

THE LOCAL DIVINITIES

Among most sects of Moslems and Christians, including Bedouin as well as Syrians, the worship of saints exists. In the popular imagination they exercise a power far above that of God. Men fear lightly to break oaths made at their shrines, or to use obscene language, so prevalent in the East, when going into their presence.[1]

It is true that orthodox Moslems insist that the saints are only mediators, that the worshiper asks his weli to intercede for him with God,[2] but this is not the type of religion as it is found among the ignorant, whose usage corresponds most closely to that of antiquity. The antinomy between doctrine and practice came out in a conversation with a religious sheik, an orthodox Moslem, at Nebk, in the Syrian desert, about vows, concerning which he said: "If a vow is made, it is made to God, not to the saint, but it is made by the grave of the saint, to honor him and to please God. . . . . However, a simple person would say, that the vow was given to the weli, thus making him a lord, which is an error. I am an educated person, therefore I give you the right account."[3]

[1] "They are very particular on the road (to the shrine) not to speak foul language." Journal XI. Behammra among the Nusairiyeh, summer of 1901.

[2] Cf. my article, "Ancient Shrines in northern Syria," The Independent, Vol. L., p. 1448, "God is almighty . . . I ask the weli, and the weli asks God." The same idea was brought out in other interviews with Moslems.

[3] Journal X., Nebk, summer 1901.

The general designation used among the Christians for these beings who are practically treated as divine, is the Aramaic word, *mar* (lord, or saint), while that used among Moslems is *weli* (which signifies protector, patron, nearest of kin). In the Arabic version of the American Press, Job appeals to God as his weli, to be his avenger,[1] and Ruth confides in Boaz, as her weli or nearest of kin, who is under obligations by that relationship to marry her.[2]

In the Koran the term weli is used many times, both in the singular and plural. It is almost always translated by Professor Palmer as "patron." The singular is mostly applied to God. Thus we read: "God is the patron of those who believe,"[3] or "of the believers."[4] The taking of other patrons besides God is condemned in the strongest terms. There is no place in all this teaching for the worship of the welis, and there is good reason for the opposition to their worship on the part of the Wahabites, the most orthodox sect of Islam, who sought as resolutely to crush out the sacred shrines[5] as King Josiah attempted to stamp out the worship of the

[1] Job xix. 25. } In both these passages weli is used in the Arabic
[2] Ruth iii. 12. } version as the rendering of the Hebrew *goel*.

[3] ii. 258.

[4] iii. 61.

[5] Burckhardt, Notes on the Bedouin and Wahabys, London, 1830, pp. 280, 281.
"The Wahabys declared that all men were equal in the eyes of God; that even the most virtuous could not intercede with him; and that it was consequently sinful to invoke departed saints, and to honor their mortal remains more than those of any other persons. Wherever the Wahabys carried their arms they destroyed all the domes and ornamented tombs; a circumstance which served to inflame the fanaticism of their disciples, and to form a marked distinction between them and their opponents. . . . The destruction of cupolas and tombs of saints became the favorite taste of the Wahabys."

high places.[1] In the call to prayer we were told that *ulia*, the plural of *weli*, is used,[2] but this seems most unlikely, certainly in the sense of "patrons."

The term *mar* is employed among the Christians as a title, St. George being known in Syria as Mar Jirjis, but the Moslems designate their saints by the special term of *nebi* (prophet), if they may be considered Biblical characters, or as sheik, if they belong to post-Biblical times. The term *weli* is general, and applies both to the saint and to his tomb.

These saints are really departed spirits, connected with some particular shrine, chosen because they revealed themselves there in times past, and where they are wont to reveal themselves now to those who seek their favor.

While our previous examination shows[3] that the Semitic conception of God to-day degrades him, that which we are about to make concerning the saint will prove that he is exalted to the place of deity, at least among the ignorant.

We must recognize a close connection between the ordinary spirit of the departed and that of the saint who is supposed to possess superior sanctity and power. Indeed we shall find that conceptions which might be held with respect to the disembodied spirit are held of the saint and may be held of God.

Frazer has well said: "The notion of a man-god, or of a human being endowed with divine or supernatural powers, belongs essentially to that earlier period of religious history in which gods and men are still viewed as beings of much the same order, and before they are

[1] 2 Kings xxiii. 8–13.

[2] "In the regular call to prayer there is a mention of all the ulia, first the Prophet, then all the other prophets, then the ulia." Journal XI., Mehardeh, summer of 1901.

[3] P. 72.

divided by the impassable gulf, which to later thought, opens out between them."[1] Such a notion still exists among the most ignorant of the modern Semites, and the impassable gulf has not yet been fixed between them.

It is evident from an examination of numerous passages in the Koran, where the term weli is used as relating to God, that an application of the term weli to a saint, as has been suggested, is contrary to the Koran[2] and to Moslem law;[3] but even good Moslems affirm that a man who does not believe in a weli does not believe in God.[4] There are also said to be ascriptions of praise rendered to the welis, among the Nusairiyeh, a heretical sect, far beyond those rendered to God.[5]

Every shrine, of whatever sort, theoretically presupposes a weli or saint. He may have lived within the memory of the generation that does him honor, and many tales may have been preserved in regard to him. Or he may be a mythical character about whom a profusion of folk-lore has sprung up. It may be that he has little objective existence in the thought of the people beyond his name and shrine. They cannot tell much regarding his life and his achievements. Indeed there is sometimes a clear indication of skepticism on the part

[1] The Golden Bough, London, 1900, Vol. I., p. 130.

[2] See Flügel, Concordantiae Corani Arabicae, Lipsiae, 1842, *sub voce*.

[3] Journal, Hama, summer, 1901: "There rises before the company, when they arrive at the shrine, one who recites a poem. The subject of the poem is praise to God, or the Prophet, or the weli. The praise of the weli is a very prominent part of it. But this is all contrary to Mohammedan law." Cf. Burckhardt, Notes on the Bedouin and Wahabys, London, 1830, p. 279.

[4] Declaration of a Moslem peasant, Journal XI., Nebk.

[5] Rev. James S. Stewart of Ladikiyeh, testifies: "I have read in their books (of the Nusairiyeh) ascriptions of glory and praise greater than any they ascribe to God."

SHRINE OF AARON ON MOUNT HOR.

of the people with respect to the origin of such shrines.[1] But to the heated imaginations of some of their servants, they appear in bodily form.[2] Theoretically they are worshiped in connection with the God of all the world; practically many people know no other god. In this respect the worship of the saints is like that of the ancient Baalim. They are the deities whom the people fear, love, serve, and adore.

Remembering that the saints are spirits, once living, we shall find it of interest to consider some of the ways in which they reveal themselves. One of the most famous shrines is that of Aaron on Mount Hor. Whether his body was ever buried on that height which tradition assigns to him is of no moment in this investigation. As will be seen from the following dialogue with Musa, an Arab guide at Petra, it is evident that Aaron is thought of as having existence, and as coming to his shrine during two days of the week:

Question. Is there a yearly festival?

Answer. No.

Q. Why do the people visit the prophet's tomb?

A. Because he is a great prophet, out of honor to him.

[1] See the Rev. H. H. Jessup, D.D. The Women of the Arabs, London, 1874, pp. 269–272.

[2] Sheik Yuseph el-hagg, of Nebk, says, with respect to the saint who has charge of the streams at Nebk, and whose name is Mohammed el-Gluffary, that he appears in various forms: "Sometimes as an old man, sometimes as a young man in white, but always in human form; some see him at night, others see him by day, some see him in dreams, only those who have the light in their hearts see him."

Another Moslem, by the name of Abu Ali, from the same village, who works himself at times into a frenzy, and sometimes makes a frightful noise when engaged in prayer, testified: "I have seen his spirit because I love the saint and he loves me. He appears to me by day and by night like a middle-aged man wearing a green robe. I speak to him and we converse together." Journal X., Nebk, summer of 1901.

Q. What benefits do they expect to receive from such a visit?

A. If any one has a son or friend ill, he goes and asks the prophet to intercede for him [with God] and promises in case of recovery to visit the tomb once a year.

Q. Do they vow they will give the prophet anything in case of recovery?

A. Yes; it is not necessary that they should go to the top of the mountain to make a vow. They may pile up a heap of stones anywhere in sight of the mountain, as a witness [*meshhad*].[1] They may kill the animal they have vowed anywhere.

Q. Do they consider the animals they have vowed, and which they eat, sacrifices?

A. Yes.

Q. How can they be sacrifices when they eat them? Does the prophet partake of them?[2]

A. The prophet is dead, how could he eat of them? We would not throw them away after we had killed them.[3]

Q. Is the prophet dead?

A. Prophets never die. The prophet [Aaron] is alive to-day. We ask him to intercede for us.

Q. Do the people ever make any use of the blood of the sacrifice?

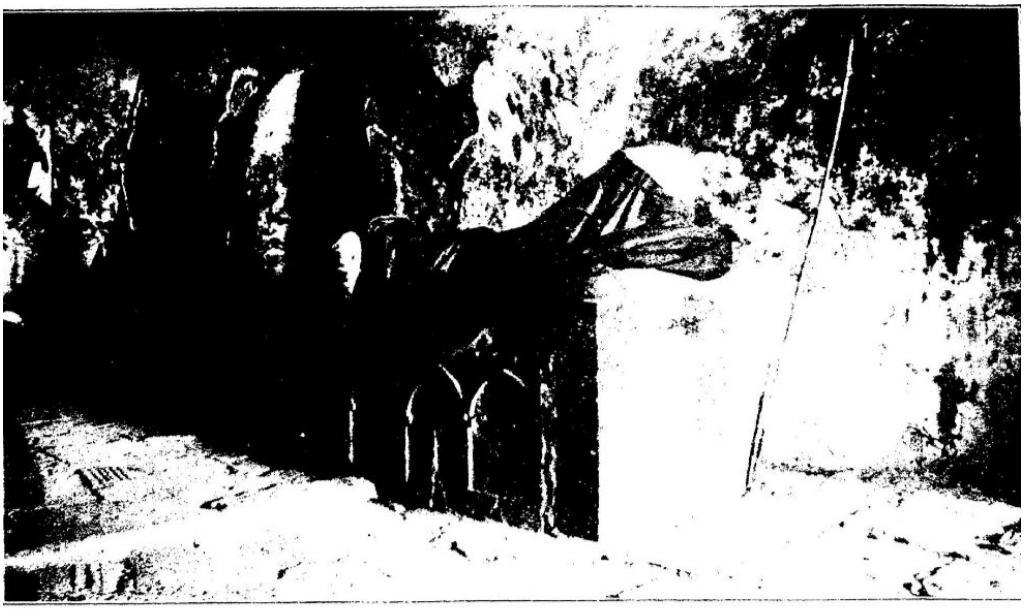
A. No, they throw it away.

Q. Why do the people put *semn* [Arab butter] in the lower room of the shrine?

[1] These heaps of witness (Cf. Gen. xxxi. 48) are very common in sight of shrines which are difficult of access.

[2] This question was asked to see if there was any trace of the critical theory that God is the host at sacrificial meals. Musa did not seem to conceive of the Prophet Aaron in any such capacity.

[3] This is certainly a very important statement in connection with the use made of the flesh in sacrifices, and would seem to indicate that the sacrifice does not consist in eating it.



CENOTAPH OF AARON.

A. It is customary to have a lamp burning Thursdays and Fridays, so they use semn for this purpose.

Q. Why is the light burning only on Thursdays and Fridays?

A. Our books[1] say that the prophet comes only on Thursday and Friday. The rest of the time he is with his brother Moses, and with their friend [God]. He comes down only on these two days.[2]

The alleged birthplace of Abraham at Berzeh, near Damascus, affords Moslems a reason for seeking the patriarch, by vows and prayers, as the place of his revelation, since his mother is said to have given him birth in a hole of the rock. She remained with him three days, and then putting his finger in his mouth, left him. There he abode, according to the legend, seven years. The shrine, which affords a dwelling for the minister on the same court, is especially interesting, because on a sheet of paper posted on the wall, all visitors who are in trouble are invited to make known their sorrows to the weli. "Advice to people who visit this place, where is Abraham, father of Isaac, the sacrificed, the grandfather of the prophets! Come, tell him all your adversities and hardships, and he will help you."[3] It will be noticed that nothing is suggested as to his intercession with God for them. The people are bidden to come to him as the sole source of their comfort.

Of quite another sort is the weli at an ancient plat-

[1] Unlettered Moslems frequently refer to their books for statements which they make. As they cannot read, the allusion to such books must be taken with a great deal of allowance. Friday is the Moslem Sunday, hence a favorite day for saints to visit their shrines.

[2] Journal VIII., Petra, summer of 1901.

[3] This was translated by Rev. Anis Nasif Sellum of Damascus, into Arab-English, which I have retained. Journal XII., Berzeh, summer of 1901.

form, surrounded by several acres of oak-trees, known as the "Mother of Pieces" (*Umm Shakakif*). It was my good fortune to learn the story of this shrine for the first time, and in two forms, one in poetry, from the servant of another shrine, about an hour and a quarter south, the other in prose from the servant of the shrine itself. Both are interesting specimens of folk-lore. I give the former here as briefer, reserving the one in prose for Appendix D.

The story goes that there were four maidens, each of whom was under the protection of a particular saint. The heroine of the shrine was known, according to one story, as 'Arja, or the lame one; according to the other, as Fatima. She was lame, blind of an eye, bald, poor, and almost naked. Accompanied by her three friends she went to the fountain to draw water, where the four saints, the respective patrons of these girls, were seated. Each of 'Arja's companions let down her water-jar, in turn, and it came up full of water, and each set out on her way home. When 'Arja had lowered her jar, instead of coming up brimming, she drew up only the handles. Her patron, whom she had served faithfully, had shattered it. Urged to desert him and choose another, she affirmed her unalterable fidelity to him. Touched by her devotion, he bade her give him the handles. In a few moments she drew up her jar, more beautiful than ever, full of water. On this the following dialogue took place:

Saint to 'Arja. Go join your companions.

'Arja. I am your servant, you see I am lame.

He healed her.

Saint. Go join your companions.

'Arja. I am your servant, you see I am blind.

He cured her.

Saint. Go join your companions.

'Arja. I am your servant, you see I am bald.

He gave her long hair.

Saint. Go join your companions.

'Arja. I am your servant, you see I am naked.

He clothed her.

Saint. Go join your companions.

'Arja. I am your servant, you see I am poor.

Saint. Raise up the carpet, and you will find silver and gold.

She did so.

Thus, through her obedience and faith, a poor, blind, bald, and lame girl became the object of worship, and the place where she is reputed to be buried is still the place of blessing. Vows are made of jars of pottery, which are broken on the ancient platform.

In direct contrast with the legends which have grown up around the "Mother of Pieces" is a Druse Shrine, about two and a half hours west of Rasheya, known as Nebi Safa.[1] While they say that the Prophet Safa is descended from Jacob, and that his people lived in the direction of Jerusalem and Hebron, they do not know how he came to be there, or to die there. "The honorable body is there, and the spirit is always to be found there. Any day that a man seeks him he will find him, it depends on his faith." The people charged with the care of the shrine could tell wonderful stories, indicating the exercise of supernatural powers, but nothing shedding any real light on the history of the one exercising them.

The most famous saint in the Christian calendar is St. George, or Mar Jirjis, who killed the dragon at Beirut, after whom the bay is named. The monastery is said to

[1] Journal XIII., Nebi Safa, summer 1901.

be placed on the spot where St. George used to reveal himself.[1] He is known among the various sects of Islam as Khuddr. While his most famous shrine is near Kalat el Hosn, west of Homs and near Safita, in northern Syria, he is associated with more places than any other saint. His shrines are found in all parts of the country, both in buildings originally erected for him as well as in ancient Greek churches in the Druse Mountains,[2] which, during their occupation by Christians, may have been sacred to the worship of St. George. At each of these shrines there is a tomb, or the representation of one, and at all these he is thought to reveal himself.

Such a self-revelation of the saints also takes place in connection with sacred stones.[3] These stones are not of the sort with which one troubled with any ailment rubs his back or head,[4] in which case they are used as charms, and are supposed to belong to some saint, as at Berzeh; nor are they of the same sort as at the shrine of St. Rih, which is reverenced by all sects, where there is a round stone like a heavy ring, weighing five or six pounds—large enough to go over the wrist. The saint, by means of this stone, manifests his power. There are two pillars, between which a bastard cannot pass,[5] at Ezra in the Hauran, and upright stones, between which bridal couples must walk, as at a village in the Druse

[1] Journal I., Safita, autumn of 1898.

[2] Journal VI., Negran, Tell Shaf, Smed., summer of 1900.

[3] Among the Tongas there is a "natural stone about nine feet high, called the stone that is not to be pointed at; people would not point at it on any account." Journal X., W. L. Thompson, M. D., spring of 1901.

[4] Journal XI., Hamath, summer of 1901: "At Sheik Mustafa, in the center of the makam, is a stone made smooth by rubbing. The sick man uses it for his back. He does not vow to it but to the weli. The stone belongs to the weli, he is not in it. God blesses it."

[5] Journal XIII., Mr. Faris L. Khuri, Damascus, summer of 1901.

MAR ABU RISHA AT KARYATEN.

Mountains,[1] and stones which receive the sacrificial blood, as in the Sinaitic Peninsula.[2]

The stones used in healing are evidently not regarded as the places where the saints reveal themselves, but there are others which are more or less clearly considered as being the place of divine revelation. Abu Ali, a devout Moslem, said:

"No one knows where the saints really are, but they know where they have appeared. There is a saint who appears near my house; his name is Abu Zed. At Asal there is a stone, into which my own patron saint entered."

"At Sphene, in northern Syria, there is a Maronite shrine of Mar Yehanna, which consists only of an ancient stone, about three feet high by fourteen inches wide, in the shape of a panel, standing on a hill under a grove, near a modern church. The other sides are triangular. [It is probably part of the lid of a sarcophagus]." A man said of the remains of incense which were in front of the stone, that the incense had been offered to the weli. His expression seemed to indicate that he regarded the weli as residing in the stone.

"At Karyaten, the last outpost for travelers making the journey to Palmyra . . . . in the vineyard, at the rear of the house of the governor of the town, known as Feiyad, is a prostrate pillar, by the side of which, about midway and close against it, is a structure of mud about the size and shape of a straw beehive; in the side of this is a small hole, where the vessel is placed in which the oil that has been vowed is burned, when a vow is paid. The shrine consisting in this pillar is called by the Moslems Abu Risha, and by the Christians Mar Risha.

[1] Private letter from Mr. Henry C. Harding, Kerak, winter of 1901.

[2] Palmer, The Desert of the Exodus, New York, 1872, p. 218.

It is in honor of a saint of the sect of the Jacobites. The pillar is thought by the Syrian priest to mark the site of an ancient church. It is surrounded by a low wall, leaving an inclosure about twenty feet square. The practices in making a vow and in payment of it among the Moslems and Christians are the same. They come to the shrine and make their request; they also tie red and blue silk around the weeds in the inclosure as a sign to the saint that they want help. Payment, as has been intimated, is made in oil, which is burned at the altar."[1]

Here, then, is a sacred stone, part of the ruin of an ancient church, which is revered by ignorant Moslems, and Christians as a weli.

At Sheik Sa'd, near el-Merkez, the capital of the Hauran, is a Moslem place of prayer; in it, just in front of the prayer niche, is the Weli Sakhret Eyyub, or Shrine of the Rock of Job, seven feet high and about four feet wide. It is a monument of Ramses II., has a representation of his head in the right hand upper corner and an inscription in hieroglyphics. It is significant that it is in front of the prayer niche. Here is undoubtedly a case of syncretism, of Moslem and ancient Semitic worship combined. Unfortunately this is a theory, which did not occur to me at the time when I visited Sheik Sa'd, and which there was no opportunity to put to the test, but I have no doubt that the natives regard it as a sacred stone. There can be no question that such a stone, in such a position, would be considered by the ignorant Moslem as the dwelling place of a weli.[2]

[1] See my article, "Ancient Shrines in Northern Syria," The Independent, Vol. L., pp. 1448, 1449.

[2] Journal V. El-Merkez, summer of 1899. Cf. Dr. Schumacher, Zeitschrift des Deutschen Palästina-Vereins, Vol. XV., p. 147: "I therefore assume that the present building over the Sachrat Ejub

THE ROCK OF JOB AT SHEIK SA'D.

The most conscious example of the survival of the ancient worship of rocks or stones, as the abodes of spirits, is found in the popular belief of ignorant Moslems that a weli resides in the "Rock Chair" (*Kalat el-Kursi*) or "Chair of the Companions" (*Kursi el-Aktab*). While those who are more orthodox say that the companions of the Prophet Mohammed come on Fridays, and find their abode in a room which the servant of the shrine has never seen, the ignorant believe that they are to be found in the rock itself.[1]

There are quite a number of passages in the Old Testament, notably, though not exclusively, in the thirty-second chapter of Deuteronomy, where "rock" is as much a term for God as El or Elohim.[2] These two last terms belonged to other branches of the Semitic family as well as to the Israelites. In the same way it seems likely that the term "rock" was used by other Semitic stems for the Divine Being as well as by Israel. There are various Old Testament passages where the term "rock" is predicated of God, as fortress or stronghold would be predicated,[3] but there are others where it is as

originated in the Arab age before Islam. . . . . It probably served the heathen Arabs as a place of worship, according to whose tradition, as is known, Job lived in this place." The inscription has been read by Erman, ibid., pp. 210, 211.

[1] Journal X., Kursi, el-Aktab, summer of 1901. "The common people believe that the spirits dwell in the rock." "Any day you can summon them by prayer. Friday is better, and the day of sacrifice (dahhiyeh, the tenth of the pilgrim month) is the best of all. There is a room where the ten companions meet, only those to whom God has revealed it know where it is." While then the common people think that the ten leaders (Aktab, that is, poles, leaders) are in the stone, the representative Moslems give what they think is a higher idea, namely, that they meet in a room.

[2] Deut. xxxii. 4. "Ascribe ye greatness unto our God. The Rock, his work, is perfect." Cf. vs. 15, 18, 30, 31. Cf. 2 Sam. xxiii. 3; Is. xxx. 29.

[3] Ps. lxii. 2.

truly a designation of God as El, or Elohim. May it not be that this name for God among the Semites may go back to a time when the rock was looked upon as the medium of divine revelation? Indeed it seems pretty clear that while rock is used in some passages as fortress is used in others, that there are passages where rock is as spiritual a designation for God as Elohim, and where it is employed without reference to its original Semitic signification.

It seems quite clear that when Jacob took the stone which he had put under his head as a pillow, and raised it up as a pillar, poured oil upon it, and called it "House of God" (*beth Elohim*),[1] he was on the same plane as the ignorant Moslems to-day, who conceive of the weli, who is practically their God, as dwelling in a rock.

The most remarkable use of stones that I have seen is in connection with the shrine of the Prophet Job (*Nebi Eyyub*) at Busan, in the Druse Mountains. In front of this shrine are three broken pillars, three and a half feet high. They are the only examples I have seen of the pillars (*mazzeboth*), of which we read so often in the Old Testament, which seem to have been regarded as legitimate at one period of Israel's history, as at the conclusion of the covenant at Mount Sinai, when Moses set up twelve pillars in connection with the altar.[2] This use of pillars, which seems to have passed without reproof in the earlier history of worship,[3] was condemned in the Deuteronomic code[4] and the Deuteronomic history.[5]

There are conspicuous examples among modern

[1] Gen. xxviii. 18, 19, 22; xxxv. 7.

[2] Ex. xxiv. 4.

[3] Gen. xxxi. 13; xxxv. 14; Hos. iii. 4; Is. xix. 19.

[4] Deut. xii. 3; xvi. 22; cf. Ex. xxxiv. 13.

[5] 2 Kings iii. 2; xvii. 10; xviii. 4; xxiii. 14.

Semites of the revelation of saints in the neighborhood of sacred waters. Sometimes the saint seems to be considered merely the proprietor of such a stream as at Nebk, in the Syrian desert,[1] which I shall discuss in another place. The stream is regarded as belonging to the saint, rather than as the means of revelation. But it may be a question, whether the distinction between the saint and the water spirit who inhabits the stream is clearly drawn in the minds of the people, since the defilement of the stream is regarded as equivalent to the defilement of the saint himself, as is evident from the language used.

The Sabbatic fountain in northern Syria ('Ain Fowar), is considered as belonging to St. George; and yet sacrifices are brought to the fountain rather than to the shrine itself.[2]

The hot springs at Callirrhoe (Zerka Main) are regarded as being under the control of a saint (*weli*) or spirit (*jinn*), who makes the fire and keeps it burning. The natives, who go to be healed of their rheumatism, invoke the spirit to keep up the fire, so that the water may be hot, and to this end they offer sacrifices.[3]

[1] Journal X, Damascus. Interview with Rev. J. Stewart Crawford: "One section of the village attributed the saint's displeasure to the fact that another section had performed certain religious ablutions in the courtyard of the shrine, and that the dirt had come on the saint to his disgust."

[2] The Independent (personal visit, autumn of 1898), Vol. L., p. 1447, note 3.

[3] Journal VIII. Interview with Mr. Henry C. Harding, at Kerak, summer of 1898. The same custom obtains when they visit the hot springs (Zerka Main). They believe that the furnace is in charge of a jinn who must be placated before he will make up the fire to heat the water. Mr. Harding heard a man all the time he was in the bath invoking the spirit. Cf. Journal VI., Zerka Main, summer of 1900.

"After lunch, Mr. Forder and I went to the source of two of the springs bursting out of the mountain. Over them were sticks on which the Arabs sit wrapped up in their abbas, and thus they get vapor baths. Mr. Forder says they offer sheep, taking them by their legs and dipping them in." Ibid. Arab camp two hours from Zerka Main: "The Arabs say they consider the hot springs at Zerka Main a weli, so whenever anything is the matter with their flocks they offer a sacrifice."

At Hamath, in the court of a lunatic asylum, which is simply a place where the insane may be kept securely by putting the most violent in irons, there is a small pool, or fountain, which is called a weli, and which is visited by Moslem women.[1]

Such sacred waters, and many more which might be mentioned, are of the same sort as those described in some manuscripts of John v. 2, 3, though excluded by the Revised Version as not belonging to the original text; "Now there is in Jerusalem by the sheep gate a pool, which is called in Hebrew Bethesda, having five porches. In these lay a multitude of them that were sick, blind, halt, withered." The additional matter not included in the revised is evidently an outgrowth of the old Semitic belief in sacred waters under the control of a spirit: "Waiting for the moving of the water: for an angel went down at a certain season into the pool, and troubled the water; whosoever then first after the troubling of the water stepped in was made whole of whatsoever disease he had."

There are numerous examples of sacred trees among Syrians and Bedouin from one end of the country to the other. Some of these are at shrines, and are sacred merely as the property of the saint. They are as inviolable as anything else that belongs to him, or that has

[1] Journal XI., Hama, summer of 1901: "At the insane asylum of Hama there is a pool to which they take the robe of a troublesome child, and wash it. . . . . The reason for the virtue is that in the pool is a certain weli. . . . . He is the patron saint of all insane people. He appears at night and blesses the insane by touching them." At this so-called asylum I saw a stalwart madman with a heavy chain about his neck. The only asylum in Syria and Palestine is at Asfuriyeh, near Beirut, recently founded by Mr. Theophilus Waldmeier.

SACRED TREE HUNG WITH RAGS.

been put under his protection. At the same time they may be conceived of as sacred from the general notion that the saint reveals himself through the medium of trees. Thus Mr. Harding writes: "Trees, however, are honored apart from welis. A tree near Gaza el-Maisi is distinctly held to be indwelt by a divine spirit, and accordingly receives divine honors. Where a tree is connected with a weli it probably was the original object of honor."

There are many trees, apart from shrines, which are believed to be possessed by spirits, to whom vows and sacrifices are made. Such trees are often hung with rags or bits of cloth. It is not easy to determine the significance of the rags. Some say they are intended to be a constant reminder to the saint of the petition of the worshiper, like a string tied around the finger;[1] others that the rag taken from the ailing body of the suppliant, and tied to one of the branches, is designed to transfer the illness of the person represented by the rags to the saint, who thus takes it away from the sufferer and bears it vicariously himself.[2] Sometimes the man who is ill takes a rag from the tree, as one tears off a bit of the pall from the cenotaph of the shrine, and carries it about on his person, and so enjoys the advantage of virtue from the saint.[3] It may be that in this use of rags we have

[1] Journal I., Karyaten, Vineyard of Feiyad, with the Rev. J. Stewart Crawford, autumn of 1898: "They also tie red and blue silk around the weeds in the inclosure (of Mar Risha) as a sign to the saint that they want his help."

[2] Journal X., Beirut, William Van Dyck, M.D.: "The suppliant, who approaches a sacred tree, tears off a piece of his garment and ties it to the tree, by which he commits to the weli his sickness. He then takes a bit of the rag from the tree which he carries about with him and by which he receives healing from the tree."

[3] See The Independent, journey of 1898, loc. cit. p. 1448. The teacher at Mehardeh in northern Syria told of a sheik among the

the same idea as that found in Acts xix. 11, 12: "And God wrought special miracles by the hands of Paul; insomuch that unto the sick were carried away from his body handkerchiefs or aprons, and the diseases departed from them, and the evil spirits went out."

There is no doubt that in the minds of the people sacred trees are places where spirits reveal themselves. Near 'Ain Fijeh, one of the sources of the Barada, thought to be the ancient Abana of Scripture,[1] is a weli, called Sheik Rihan, decorated with flags. A peasant woman said that it was customary for the people to make a vow to give such flags if their petitions were fulfilled.[2]

Doughty mentions angels, or "the power of the air," who come to a sacred grove, under whose leafy canopy one who is ill lies down and finds recovery, while he who is well, who takes the same liberty, receives only a curse for his presumption. Flesh is hung upon such trees as if it were the food of the spirits residing in them.[3] There is a similar custom of hanging meat in the branches of the trees among the Tongas, though my informant was not certain what was the intent of the natives.[4]

It has been pointed out that we have two clear traces of sacred trees in the Old Testament, one is of the burning bush, upon which Moses looked, wondering that it was not consumed, and out of which God spoke,[5] an

Ismailiyeh who carried about some of the hair of the sacred virgin in his keffiyeh.

[1] 2 Kings v. 12.

[2] Journal X., Ain Fijeh: The woman "spoke as if the spirit were in the tree, and only said that she asked God when Mrs. John Crawford of Damascus, who was my interpreter, reminded her that it was wrong to pray to a tree."

[3] Op. cit. Vol. I., p. 449.

[4] Journal X. Interview with W. L. Thompson, M.D., spring of 1901.

[5] Ex. iii. 2-4.

obvious use of ancient tree worship, though in the revelation of God to Moses clearly avoiding the superstitious notions connected with it. A similar vision was lately seen at a weli. A holy man at Nebk reported that he saw in flames a sacred walnut-tree which was by the shrine of the saint.[1]

So, too, the sound of the going in the mulberry-trees, for which David was to wait, was nothing less than the divine voice speaking to the sweet singer of Israel, in accordance with ancient conceptions.[2]

Trees under which saints rested are considered holy.[3] Here there is the same notion as with respect to sacred places among the ancient Israelites. The seat of a theophany was ever afterwards regarded as sacred, for where God had revealed himself once he was likely to reveal himself again. This is clearly indicated with respect to the Mount of Jehovah, which must have been understood to indicate the site of the temple, for we read: "And Abraham called the name of that place 'Jehovah sees,' as it is said to-day in the Mount of Jehovah, 'he is wont to be seen.'"[4] Indeed, all the ancient shrines of Israel had been consecrated by some theophany, and men went there in the expectation of its repetition.

Trees are also objects of worship. As the term weli is

[1] Journal X. Nebk.

[2] 2 Sam. v. 24.

[3] Journal X., Beirut. Interview with Dr. Van Dyck: "There is a wild myrtle in the valley below . . . . which is referred to a man known as the Lord, who is believed in by the Druses, and who passed through the country working wonders. As he journeyed he rested under trees, which from that time on assumed miraculous powers."

[4] Gen. xxii. 14. This was most likely written in the belief that Abraham received a revelation from God on the site of the Temple.

applied to them, a saint is evidently conceived of as residing in them. In a Turkish village in northern Syria, there is a large and very old oak-tree, which is regarded as sacred. People burn incense to it, and bring their offerings to it, precisely in the same way as to some shrine. There is no tomb of any saint in its neighborhood, but the people worship the tree itself.[1]

The discussion of caves, as the dwelling places of spirits, is germane, in this connection, if we consider that there is a point in Semitic thinking where there is no essential difference between deity, saint, and spirit. There is, undoubtedly, a tendency to differentiate these beings, to give God the highest place as the author of good and evil, the saints the next place, with much the same functions as God, and to distinguish between beneficial and harmful spirits. But it is quite likely that the original Semitic conception was much simpler, namely, that the primitive idea of a divine being was that of spirits, who might be friendly or hostile to men. When we remember that the sacrifices to spirits are precisely of the same sort as those to saints, and that sometimes the distinction between the spirit and the weli does not seem to be clearly drawn—as at Zerka Main, he may be considered a weli, or may be regarded as one of the jinn—it is evident that the notion of divinity is not sharply defined among the ignorant, whose minds furnish the most perfect mirror of ancient views about divine beings.

There are doubtless many caves to be found in Syria, some of which are conceived of as being under the control of a weli, and some as inhabited by jinn. One of the former class is resorted to by mothers who have an insufficient supply of milk for their children;[2] a second

[1] The Independent, loc. cit. p. 1446.

[2] Ibid. p. 1447.

is a place visited by married couples who are childless and who desire offspring.[1]

Near the foot of Mount Carmel, above the sea, is an artificial cave which is said to have been tenanted by the Prophet Elijah, which is visited by all the sects, and known by the Moslems as Khuddr. I saw this cave in the summer of 1901, and had an interview with the Moslem minister, or custodian, who said, when speaking of the income which came to him through the weli, "Khuddr is my God and my father's God; he has supported us for years."[2] Thus there was put into concrete form a confession which expresses the belief of many an Arab and Fellahin, as to the being upon whom he depends in the hour of his distress, and who exerts the greatest restraint upon his life.

[1] Journal X., summer of 1891: An American physician, living in Syria, who is childless, said "he was recommended by a native to visit a cave near Juneh, where barren women go attended by their husbands. There is a pool in the cave. They first bathe together in the cave, and then expect their marriage will be fruitful."

[2] Journal XIII., Haifa, summer of 1901.

CHAPTER VIII

DEIFIED MEN

Inasmuch as the teaching of the Moslem creed insists, "there is no god but God," it is easy to see, that wherever Islam has sway, it excludes anything like the deification of men; nevertheless we have seen in the preceding chapter, that the saints, once men, are treated as divine. They are addressed directly in vows and prayers. Blasphemy against Mohammed is a state offense,[1] and ignorant Moslems sometimes offer prayers directly to him.[2]

Wherever heresy exists, and the working of the native mind is untrammeled by fear of being unorthodox, we may observe two phenomena, which are none the less significant, although they are found among a people who may be descended from a Canaanitish stock. I refer to the Nusairiyeh, in northern Syria, who are commonly reckoned among the Shiites, of whom the Ismailiyeh,[3] a closely related sect, the Druses,[4] and the Babites[5] are conspicuous examples. Indeed the Turkish government,

[1] Journal X., Damascus.

[2] Journal XIII., Brummana, summer of 1901.

[3] Journal XII., summer of 1901.

[4] For a brief account, see Sell's Essays on Islam, London, 1901, pp. 147–184. The classic authority on the Druses is De Sacy, Exposé de la Religion des Druses, I, II, Paris, MDCCCXXXVIII.

[5] Browne, A Traveller's Narrative, written to illustrate the Episode of the Bab, Cambridge, 1891; New History of Mirza Ali Muhammad the Bab, Cambridge, 1893; Sell, op. cit. pp. 46-98; Andreas, Die Babis in Persien, Ihre Geshichte und Lehre quellenmäsig und nach eigener Anschauung dargestellt, Leipzig, 1896. The titles of numerous books and articles on this sect may be found in Browne, op. cit.

in order to remove the Nusairiyeh from the influence of Protestant missions, classifies them as Moslems to-day, but with no good reason, as must appear to any one who has the opportunity to look into any of their sacred books.[1] They are divided into the initiated and the uninitiated. For one of the initiated to disclose the secrets of the sect means death.[2] These were made known years ago by an entire unbeliever through the medium of the famous Dr. Van Dyck, of Beirut, father of Dr. William Van Dyck. While at Beirut he wrote his treatise in the house of the Rev. Henry H. Jessup, D.D. Lulled into security by the promises, fair speeches, and abounding hospitality of his former coreligionists, he was afterwards lured to Mersina, where he was buried alive.[3]

There is every reason for believing that the book, which was published about 1863, and which was translated in part by Professor Salisbury, of Yale College, and issued with the text in the Journal of the Oriental Society, 1866, contains a true account of the ceremony of initiation, as well as of the tenets of the initiated. A sheik of the Nusairiyeh, who was very intimate with a Protestant pastor, confessed as much to him two years ago.[4] They went over the book in detail, and the sheik uttered no dissent, except with respect to prayers consisting in curses, in which other sects are mentioned.[1] The existence of such curses in the ritual of the Nusairiyeh he denied. But his denial did not persuade his Protestant friend. He was soon suspected by the Nusairiyeh of revealing the secrets of their religion. Nothing but the strongest affirmation that there had not been any such interview freed him from immediate death. The information contained in this chapter is not derived mainly from the book of Suleiman of Adana, or from books about the Babites. I made a journey into the mountains of the Nusairiyeh, visited Ain Kurum, a village where lawlessness is rife, where there are no marriage rites, boys of fifteen and girls of ten meeting and pairing in the romantic and dark recesses of the beautiful woods, leaving the matter of dowry to be decided in angry dispute by their parents after the consummation of a marriage. It was to this place, perched on the side of a mountain, that a neighboring village came, several hundred strong, two years before, and attacked the men of Ain Kurum, leaving ninety dead, and thus lighting the flames of blood revenge which will not be extinguished for generations.[2]

Sixty Turkish horsemen visited the same place to collect the taxes, and had such a bellicose reception that they begged for their lives. The only night we spent there was made wakeful and anxious by clamor and frequent shots.

As by reason of the blood feud with the village, an

[1] A good idea of these may be had from Salisbury's translation of the book by Suleiman of Adana, supplemented by Lyde, The Asian Mystery, London, 1860.

[2] It is customary to appoint twelve sponsors for each one who is to be initiated. The Imam inquires: "In case he discloses this mystery, will ye bring him to me, that we may cut him in pieces and drink his blood?" Journal of the American Oriental Society, Vol. VIII., p. 232.

[3] Journal XII.

[4] The name is not given, for obvious reasons, but I had an interview with the pastor, a most trustworthy man.

[1] "Whoever desires salvation from the glow of infernal fires let him say . . . . 'Curse thou those who play with apes . . . . together with all Christians and Jews. . . . . Moreover, lay thou thy curse upon John Marun the patriarch . . . . and upon all those who feed upon thy bounties, while they worship thee not.'" Journal of the American Oriental Society, loc. cit. p., 273.

[2] Blood revenge is still the most binding institution of ancient Semitic life in Syria, Palestine, and Arabia.

hour and a half distant, we were unable to take the usual way into the western country of the Nusairiyeh, over their mountains to Ladikiyeh, we were compelled to make a steep and very difficult ascent under the guidance of one of their religious sheiks. We saw one of our mules roll over and over for more than a thousand feet down an incline that seemed almost perpendicular. We heard the despairing cry of the muleteer, and the appeal of our sheik to Khuddr. Wonder of wonders! thanks to our baggage, which broke the force of his fall, we saw the mule rise to his feet. Our muleteers, overcome by thirst, and their exertions over this fall, and others which followed, were, after seven hours of climbing, when they reached one of the most beautiful forests[1] is Syria, ready to lie down and die. It was then that the greed of the religious sheik came to the surface. As we sat down in one of the shadiest nooks of that beautiful forest, and our muleteers seemed in the last stages of collapse, he told of a spring of ice cold water, frequented by beasts of prey, which he would show us for a good bakshish. After he had led us to this spring, we went through fastnesses which no Turkish soldier could

[1] There are perhaps three really fine forests in Syria and Palestine, some might say four, and even more: 1. The cedars, *par excellence*, near the valley of the Kadisha. 2. Over the Nusairiyeh Mountains, on the way from Ain Kurum to Matwar, is "a primeval forest of oak, perhaps the finest in all Syria." Journal XI., 3. From Ain Jenneh to Irbid: "For the first four hours one could hardly see in any country a more delightful region. . . . . Here are old forests." Merrill, East of the Jordan, New York, p. 181. "The ride was delightful for about three hours. There is no other like it that I have seen in eastern or western Palestine. . . . . The trees are not more than twenty or twenty-five feet high, but the tops are handsome. One has the delightful experience of riding a long distance in the shade." Journal V., summer of 1899. Another forest may be seen on the way from Arak el-Emir to Wadi es-Sir. There are pine forests that have been planted and fostered at various points, but the finest natural forests are those just mentioned.

attempt, past a high place—a conical hill, towering in solitary grandeur, crowned with one of the most beautiful, awe-inspiring groves imaginable. At last we reached an entirely different kind of life among the foothills of the mountains. We sought protection from a sheik, a noble-looking man, surrounded by men of fine appearance. We caught glimpses of comely women, who were in sharpest contrast to their degraded sisters at Ain Kurum, for theirs was the happier lot of a life comparatively free from violence and mere animalism.

Accompanied by Rev. James S. Stewart of Ladikiyeh I visited a company of Christians in a village of the Nusairiyeh, and received most interesting information from them, though they were still under the dominion of ancient Semitic ideas, in spite of their Protestant training.

On our return journey we went to Behammra, where Lyde, the first English missionary labored, built mission premises, which, with one exception, are in ruins. In Lyde's own home we gathered, and heard of the indignities from which he suffered in being yoked with an ass to a plow by the barbarians to whom he was attempting to preach the gospel. It required some finesse to keep away spies who came to listen, and who might have caused the death of our informant had they heard all that was told us. They were emboldened by a governor of the Turkish government, disputing the claim of the mission of the American Reformed Presbyterian Church to the property. Through the courage and skilful diplomacy of the American consul, Mr. G. B. Ravndal, of Beirut, this property was saved to the mission, and the official who had made himself so offensive was removed.

It is not a reassuring sight in such a region to see a band of armed men watching the highway by which you

like a "garment," [1] we have in them the contrast between the survival of ancient heathenism, in the worship of heavenly bodies,[2] which they identify with Ali, the cousin and son-in-law of Mohammed, and his deification as a spiritual being. The ancient worship of the heavenly bodies comes to the surface because the heretical sect of the Nusairiyeh does not exercise any such restraining influence as Islam, and because the uninitiated, at least among the Nusairiyeh, have never been purged by a purer faith from the popular worship of the sun and moon.

It is not difficult to trace the process by which Ali has come to receive ascriptions of praise as a divine being, such as are not found in the orthodox literature of Islam.[3] The sect of the Shiites, of which the Nusairiyeh are a subdivision, view with indignation the treatment that Ali received with respect to the succession in the caliphate. Instead of being the immediate successor of the prophet, he was not the recognized head of the Moslems until Abu Bekr, Umr, and Uthman had preceded him. As indicating how lasting is the feeling of the Shiites, the Nusairy bride, when she is washing herself preparatory to her nuptials,[4] curses the first three caliphs who succeeded Mohammed. But the most influential cause in bringing this indignation to white heat

[1] "They simulate all sects. . . . . The simulation of sects is set forth by them allegorically, as follows: We, say they, are the body, and all the other sects are clothing; but whatever sort of clothing a man may put on, it injures him not." Salisbury, Sulaiman on the Nusairian. Religion, loc. cit., p. 298.

[2] "They hold that God is the sun and moon. . . . . God is called Ali, the highest. They are divided into two sects, some believe he is in the sun, others that he is in the moon." Journal XI., Country of the Nusairiyeh. Cf. Salisbury, op. cit., pp. 300, 301.

[3] Salisbury, op. cit., p. 278.

[4] Journal XI., Behammra.

was the assassination of Ali, the supposed assassination of his elder son, Hasan, by an inmate of his harem, who, as the Aliites falsely claim, was bribed to do the deed by the caliph, and the assassination of his younger son, Hosein, by a cruel emissary. The pathos of his ending has never been forgotten. The lips that had fondly kissed those of Mohammed became cold in death. Passion plays are still annually celebrated at Kerbela, where he met his death. All its bloody details are repeated before the horrified populace, who still utter loud lamentations, as if their taking off had just occurred, and who, with pale and quivering lips, call out these names, Hasan and Hosein as of beloved first-born.[1] The fact that Hasan was a weak character, and won the title of divorcer, on account of his numerous matrimonial ventures, makes no difference in the popular esteem.

There can be no doubt that the poignant sense of the injustice done to Ali has contributed largely to his deification. On the one hand, he is regarded by the heirs of the ancient heathen worship of the heavenly bodies as being in the sun; others think of him as in the moon, while the angels are the stars, and the true believers are identified with the Milky Way.[2] There are indeed traces of such worship of the heavenly bodies among ignorant Moslems. A missionary was trying to teach the children of a Moslem woman that they were descended from Adam and Eve. "No," said the woman; "the moon is our father and the sun our mother." [3] Here, then, ignorance and heresy have joined hands to transmit the worship of the heavenly bodies, mentioned so often and with

[1] Testimony of an eye-witness, Journal XII. Cf. Muir, Annals of the Early Caliphate, London, 1883, p. 442.

[2] Nofel Effendi Nofel, History of Religion in Arabic.

[3] Miss M. T. Maxwell Ford of Safed.

so much reprobation in the Old Testament.[1] Even to-day many ruins of ancient sun temples remain. Rev. Franklin E. Hoskins, of Beirut, of the American Presbyterian Mission, has made important investigations with respect to ancient sun temples, which have never been published.[2]

Even to-day many ruins of ancient sun temples remain. The outlook is toward the east. The situation is most beautiful, whether on some mountain summit, as on Mount Hermon,[3] or on the Anti-Lebanon, opposite some notch in the mountain, where the worshiper could catch the first rays of the rising sun. Mr. Hoskins has found more than twenty-five such temples. Some of them exist in pairs, one being in the village, and the other on the mountain.

There are rites among the Nusairiyeh in other parts of the country, which indicate a worship of the heavenly bodies, such as the turning of silver coins to the moon, as a presentation of the coin, indicating the worship of that body. There can be no question that the ignorant and uninitiated among the Nusairiyeh worship the heavenly bodies, and it is likely that the initiated are not entirely free from that worship.[4]

[1] Deut. iv. 19; 2 Kings xxiii. 11; Ezek. viii. 16.

[2] It is to be hoped that Mr. Hoskins will find the time to complete his researches and to give them to the learned world.

[3] It seems to me there can be no question that, whatever may be determined as to the ruins as they exist to-day, there was a time when the sun was worshiped from the summit of Hermon. A platform can be traced which faces toward the east.

[4] Mr. Jabur of Nebk, a very intelligent Syrian, thinks the real religion of the Ismailiyeh and the Nusairiyeh is an ancient heathenism. He says that the sun, moon, and stars are worshiped in the northern portion of the country. He maintains that under the pretense of worshiping Ali, they worship the heavenly bodies. I consider this merely a conjecture which is not supported by facts. Journal XII.

Some adore the heavens and the twilight, while others adore the sun and moon. This adoration is indicated by symbolical acts. Those who adore the heavens and the twilight, when they recite a certain prayer, indicate it by the symbolical act of placing "the right hand upon the breast" and "applying the inner part of the thumb to the middle finger." "While among the worshipers of the moon," when engaged in the same prayer, "some spread out the hand with the thumb erect, so that it has the shape of the new moon, and others place both hands upon the breast, opening them wide, with the fingers of one over those of the other, and two thumbs erect, so as, in this way, to represent the shape of the moon."[1]

Lyde says that the Nusairiyeh are divided into two sects, the "Shemseeh" from "shems," the sun, and the "Kumreeh" from "kumr," the moon. He reports that his servant told him, "that his people, who are of the Kumreeh sect, are extremely 'afraid' of the sun and moon, and pray to them." He says, also, "that it is a common thing for the women and children to speak of the moon (which probably looks greater to them) as the face of Ali, and the sun, as that of Mohammed."[2]

The deification of Ali by the Nusairiyeh has become complete. It rests on the principle that "spiritual things appear in physical forms," thus "the Angel Gabriel was incarnate and came in the form of a Bedouin, and Satan may appear in human form, so, too, the jinn, and God himself. As there is no prophet higher than Ali, and after him his sons, because they are the best of the creation, God revealed himself through them, and therefore they call them gods. . . . . They apply a saying of Mohammed to Ali: 'I judge by externals, God knows

[1] Salisbury, op. cit., pp. 254, 255.

[2] Lyde, op. cit., pp. 138, 139.

CHAPTER XI

HIGH PLACES AND SACRED SHRINES

All readers of the Old Testament, whether scholars or not, are familiar with the passages which refer to high places, and the worship of the Baalim. Modern critics claim that according to the most ancient documents the patriarchs and some of the most devoted servants of God worshiped at these high places, and often under sacred trees. Thus Abraham builds his first altar and receives the first revelation which God makes to him under the terebinth of Morch,[1] which, according to Baudissin, signifies the terebinth of the prophet;[2] that is, a place to which the people of the country came for information about those affairs which were beyond their ken.

The next altar which he builds is under the terebinths of Mamre in Hebron.[3] Here he pitched his tent, and here, in a place recognized as sacred, God revealed himself to him again.[4] In Beersheba he plants a tamarisk and calls on the name of Jehovah.[5] Later Isaac builds an altar there, and likewise calls on the name of Jehovah.[6] It is at this same place, and probably on the same altar, under the same tamarisk, that Jacob offers sacrifice.[7] It was under an oak that the angel of Jehovah appeared to

[1] Gen. xii. 6 and 7.

[2] Studien Zur Semitischen Religionsgeschichte, Leipzig, 1878, Vol. II., p. 224. I have derived valuable help from the work of Baudissin in the preparation of this chapter. Cf. especially Höhendienst der Hebräer in Realencyclopädie für Protestantische Theologie und Kirche, Leipzig, 1900, Vol. VIII., pp. 177–195.

[3] Gen. xiv. 13. [4] Gen. xviii. 1. [5] Gen. xxi. 33.
[6] Gen. xxvi. 25. [7] Gen. xlvi. 1.

Gideon, and it was under the same oak that he built an altar.[1] It is at the oak in Shechem that the men of the city go to make Abimelech king.[2] It is not stated that these sacred trees were on high places, but this seems altogether probable.

The use of mountains and high places for worship among the early Hebrews provokes no reproof. Indeed that ancient, anonymous prophet, who is embodied by both Isaiah[3] and Micah,[4] says: "And it shall come to pass in the latter days, that the mountain of Jehovah's house shall be established in the top of the mountains, and shall be exalted above the hills, and all nations shall flow unto it."

It is on Carmel, a sacred mountain, that the Prophet Elijah repairs the altar of Jehovah that was thrown down.[5] It is upon a mountain that Abraham is directed to offer up his son.[6] It was on a mountain that Jacob offered up a sacrifice before parting from Laban.[7] It was on Mizpah, signifying lookout hill or mountain, whither Jephthah went to speak all his words before the Lord.[8] It is Mount Sinai or Horeb, which is called repeatedly the Mount of God,[9] upon whose summit God revealed himself to Moses,[10] and long afterwards to Elijah. The Mount of Olives was a place where David or his contemporaries were wont to worship God.[11] With reference to the use of high places for legitimate sacrifice, there are conspicuous examples. When Saul goes to get

[1] Judg. vi. 11, 21, 24.
[2] Judg. ix. 6.
[3] Is. ii. 2.
[4] Micah iv. 1.
[5] 1 Kings xviii. 30.
[6] Gen. xxii. 2.
[7] Gen. xxxi. 54.
[8] Judg. xi. 11.
[9] Ex. iii. 1; iv. 27; xxiv. 13; 1 Kings xix. 8.
[10] Ex. iii. 5; xxiv. 12.
[11] 2 Sam. xv. 30, 32. The imperfect indicates customary action.

missionary station at Beinu. On making inquiry regarding a grove that I saw on a neighboring height, I was told that it was sacred. The following is the record in my journal: "One of the most beautiful and characteristic places in the vicinity of Beinu is what must anciently have been a high place, known in Hebrew as *bamah*. On the top of it are oaks, called sacred trees. There is also a Greek church among the trees, without a roof." I afterwards visited the grove. I found that there was a cave in connection with it, which doubtless has a sacred character, although I did not think of investigating the subject at the time. Inside the ruin were various places where incense had been burned. I was told that on the 7th of October, at the feast of Mar Sarkis, the people are in the habit of coming from all around to this high place and of bringing food for a feast. I was informed that they now celebrate a mass, as this is a Greek shrine, but twenty years ago they made their vows and brought bread or a sheep and gave to the poor.

I need not say that when I first recognized this as a high place and a sacred grove, it had for me the charm of a new discovery. From this time on every energy was spent in securing information regarding this characteristic of northern Syria; for while high places and sacred trees are to be found in almost every village and settlement from Syria to the Sinaitic Peninsula inclusive, not to speak of Asia Minor, Egypt, Abyssinia, and other countries, there is no part of the East where sacred groves and high places are so abundant and form such a conspicuous part of the landscape as in northern Syria. I saw more than fifty such in my journey from Beinu to Safita—a portion of the country which is rarely traversed by travelers. By interviewing peasants in the neighborhood of these high places, as well as congregations of

Protestant Christians, who had once been slaves of these superstitions, I was able to get a mass of testimony mostly consentient, which to my mind sheds at least some light on the history of Israelitish religion.

The next shrine that I investigated was at Musulleh, a settlement of the Nusairiyeh. Here we found a sacred grove around the tomb of Sheik Ahmed. The tomb was in the form of a large mound, about eight feet long, three feet wide at the base, but narrower at the top, and about three feet high, covered with white plaster. It was in an inclosure about a rod square, and surrounded by a rude stone wall about three or four feet high, with an entrance two feet wide on one side, with a long stone across the top, probably to exclude any one who might try to ride in. This was the general character of all these tombs, which were open to the sky. In one place the stone laid across the entrance was carved in the shape of an immense phallus. It was impossible to get an interview with the sheik of the village, who was reported, in the language of some society ladies, as "not at home." We were therefore compelled to question one of his servants. From him we gained the following information: "The spirit of the saint resides in the tomb. He would visit any desecration of the grove, such as the cutting or mutilation of the trees, with death."

We heard this latter statement repeated over and over again. On the tomb is a green cloth. If any one is ill he tears off a piece of the cloth and ties it around his neck or wrist, thus vicariously transferring the healing properties of the weli to himself. Those who are ill or in trouble come to the tomb and make their vow to the saint, promising him, in case of recovery, grain or sheep. In the event of a favorable issue, they make payment of what they have promised and use it as a meal at the tomb

SHRINE AND SACRED TREES OF NUSAIRIYEH AT DER MARIA.
AFTER REV. W. S. NELSON, U. P.

Nor can there be any question that the *hamoth* of the Canaanites and the Hebrews were sometimes the same as the *makams*, now observed from northern Syria throughout Palestine and in the Sinaitic Peninsula. We have seen that the *bamah* was not always a high place, that it often indicates a sanctuary, which may be in a city or valley, and which is evidently a building. In this respect the usage corresponds precisely to what we find to-day. The makam is the place of the saint. It is preferably on a hilltop, but may simply be a tomb of a saint in a rude inclosure under the open heavens, or the tomb may be in a little building, usually with a dome, called a *kubbeh*. Such a tomb may be in town or village, or even on low ground, like the makam of Abu Zenimeh, of the Sinaitic Peninsula, which is a frail hut by the shore of the Red Sea.

There can be no doubt that the sacred groves and sacred trees are essentially of the same character as those mentioned in the Old Testament, and that they exist in much the same places as of old, wherever trees can grow; at least one is often found near a makam. There is such a tree at Tell el-Kadi over the grave of a weli. There is also a sacred grove not far away. The only tree I saw in a ride of nine hours between Beersheba and Gaza was a sacred tree. The trees themselves, as we have observed, are sometimes the objects of worship. Though the name of the Baalim has perished in connection with these places, their cult is still observed.

CHAPTER XII

PRIESTS AND "HOLY MEN"

One of the surprises in the investigation of primitive Semitic religion to-day was to find that there is virtually a priesthood in existence at the shrines. They do not have the designation of priests; they are known rather as sheiks[1] of certain shrines, or as servants of certain saints. But their duties and emoluments correspond in some degree to those about which we read in the Old Testament.

In 1898 I heard that there was a priestly family connected with the shrine known as the "Mother of Pieces" (*Umm Shakakif*),[2] but could learn nothing further about it at that time.

Three years later, after discovering the "Chair" (*Kursi*), above the valley of ez-Zebedani, I had the great joy of having my first interview with the servant of the shrine, which consists, as we have seen, of a monumental rock, over thirty feet high, underneath which is a little cave known as a weli. Before making our visit, Rev. J. Stewart Crawford, whose summer home is in Bludan, had arranged to have the minister of the kursi ready to meet us on our arrival.

After climbing the steep mountain-side above the Moslem village of Madaya, where the servant of the kursi resides, we found him and a companion reclining under one of the sacred oaks, the largest of the group which are near the weli. He and his friend at once

[1] This is a common designation.

[2] See pp. 44, 45.

PRIEST OR MINISTER OF THE MEZAR AT JAFAR.

NOTICE THE SUMN AND HENNA PLASTERED ON THE LINTEL AND LEFT DOORPOST

CHAPTER XV

THE USE OF BLOOD

In the investigation regarding the primitive religion of the Semites, the facts with respect to the use of blood among modern Semites have proved to be the most surprising of all.

On my way from Beirut to Jerusalem in the summer of 1900, I fell in with a young Englishwoman, who, moved by love of adventure, had acquired a use of colloquial Arabic, and had made a journey in the Druse Mountains.

In reply to my inquiries as to the most remarkable thing she had seen in connection with the customs of the people, she mentioned that she had been present at a festival, celebrated at a shrine, and had seen the blood of the victim put on the door-posts and lintel of the makam.

On reaching Jerusalem I sought information in regard to this custom from missionaries who had been longest in the country. One of them, Rev. J. E. Hanauer, of the London Society for Promoting Christianity Among the Jews,[1] had heard rumors of such a usage, though he had never seen it. Later its existence was questioned

[1] In Jaffa, where Mr. Hanauer was a missionary for many years, he was told by one of the Baldensperger brothers that the people are accustomed to sprinkle blood on the lintel and door-posts of their houses.

Hanna Demishky, now of Kerak, in the employ of the Church Missionary Society, who was stationed in Lydda for thirty-seven years, has seen Moslems in villages near Jerusalem kill sheep and sprinkle their blood on the lintels and door-posts of their houses in connection with the great pilgrim festival (*id dahhiyeh*).

with skeptical sarcasm by a famous authority on the geography of the country, and was denied by learned Moslem friends of Percy D'Erf Wheeler, M.D., as having any connection with Moslem makams. It became perfectly clear that it is never safe to decide *a priori* what any custom must be, because we know what it should be. The scientific method of investigation always asks: "What are the facts?" The facts with respect to the use of blood are more numerous than in regard to any other religious usage among the modern Semites. As far as possible, I shall give some account of the way in which they came into view.

A few days later, on the way from Beersheba[1] to Gadis,[2] I came to Ruheibeh, thought by Professor Palmer and others to be the same place as ancient Rehoboth.[3] There we were made most welcome at the tent of one of the Arabs. Soon a company of about fifteen men were gathered in a circle around the young man of the family, who was to prepare refreshment for us. Yielding to our encouragement, three women, one with flashing black eyes which could not be concealed by the veil made of coins hanging down over her cheeks, joined themselves to our company.

Meanwhile the young man who had roasted the coffee over the fire, began with a rhythmic measure to beat it fine in a mortar. When it was ready he brewed it

[1] The Arabs evidently connect Bir es-Seba with the thought of seven wells. On my first visit to this place, in the summer of 1899, June 11, they were opening a fourth well; on the second visit, June 21, 1900, there were five wells, and the Arabs pointed out the sites of two others. Cf. p. 36; for details, see Appendix C.

[2] Cf. p. 34. When we asked the Arabs of the South Country for Ain Kadis, not one of them understood us. Various travelers have identified Gadis with Kadesh Barnea. See Trumbull, Kadesh Barnea, New York, 1884. Cf. Williams, The Holy City, Vol. I., pp. 466, 467; Palmer, op. cit.

[3] Cf. Palmer, op. cit., p. 236, and *passim*.

tom which undoubtedly has the same significance as the use of blood. On reaching Jafar[1] I visited the tomb of the sheik. There was Arab butter (*semn*), colored with henna,[2] daubed over the lintel and on the door-posts. When I asked the minister of the shrine what it was for, he said: "It is for a blessing," thus using the same expression that the woman at Ruheibeh employed in respect to the blood. I think that, as wine is used as a sacramental symbol for blood, so this mixture is especially acceptable to Moslems in this part of the country as a substitute for blood.

Between Et-Tafileh[3] and Shobek we visited the weli of Hamed el-Hudefi. There was no minister in attendance, but many beams for buildings were piled up by the side of the mezar. Being thus under the protection of the weli, there was no fear of their being stolen. While henna and semn had been daubed over the lintel, leaving the imprint of hands, it seemed as if a sheep or goat had been killed on the flat roof, so that the blood would run down on the lintel. I scraped off the substance and submitted it to a surgeon in Jerusalem, who declined to analyze it for the reason stated.[4]

It was my good fortune to inspect the tomb of Aaron, on the top of Mount Hôr. On account of the fanaticism and greed of the Arabs at Petra, such a visit is not easily

[1] According to Mr. Harding, his tomb is honored not only by Moslems but also by Christians. It is supposed that among many of the same name this is Jafar-ibn-Abu Talib, the brother of Ali who was son-in-law of the Prophet.

[2] Semn is Arab butter, henna is somewhat lighter in color than blood, and the mixture is thicker.

[3] Et-Tafileh is the ancient Tophel (Deut. i. 1).

[4] Because, as we have seen, Moslems assured Dr. Wheeler that such a use of blood was impossible.

accomplished.[1] Inside the shrine I saw the prints of many hands in semn and henna.

My next journey was to Palmyra. While I did not make any new observations of blood-sprinkling, I received some fresh illustrations through interviews and books. Mr. Richards, the British consul in Damascus, who had spent more than twenty years in Oriental countries, including three years at Jiddah, the seaport of Mecca, said that on entering a certain Moslem village an address of welcome was given by the representative of the village, and at a given signal a sheep was brought forward in front of his horse and its throat was cut.[2]

My last tour for the summer of 1900 was to the Druse Mountains. This is a section of country not easily penetrated by travelers, described by Rev. J. L. Porter, in his Giant Cities of Bashan, in terms which seem to be grossly exaggerated. Dr. Merrill has given a sober account.[3] We were received with such hospitality as to be at times almost burdensome, and had a good opportunity to observe the life of the people, as we were welcomed at their places of public entertainment in a way that often warmed the heart.[4]

At the shrines we found various examples of the use

[1] It was visited by Palmer, op. cit., pp. 364–366, also by several recent travelers.

[2] This seems to be a common custom. Layard speaks of it as occurring among the Yezidis: "Before we reached Guzelder, the procession had swollen to many hundreds. The men had assembled at some distance from the village, the women and children dressed in their holiday attire, and carrying boughs of trees, congregated on the housetops. As I approached, sheep were brought into the road and slain before my horses' feet, and . . . . the women and men joined in the loud and piercing 'tahel.'" Discoveries in the Ruins of Nineveh and Babylon, London, 1853, p. 43. Cf. Trumbull, The Threshold Covenant, New York, 1896, pp. 189, 190.

[3] East of the Jordan, New York, 1881.

[4] Every village in the Druse Mountains has a place of entertainment for strangers, called a *medayfeh*.

of blood. At Smed is the Weli of St. George, an old Greek church with three Greek inscriptions on it. The people take the blood of the sacrifices and put it over the lintel; on the door-posts and on the door itself one can easily trace the marks of bloody hands.

At Ayun, a ruined town not far from Salkhad, is a weli called Abu Hur. It is near a large sacred mulberry-tree, consisting of five trunks which grow up separately from the root. Near the tree is an old oblong building with a stone door after the ancient custom of the country.[1] There were stains on the door where blood had run down, as well as on the lintel. At one end of the building was something of stone, about four feet high, which looked like a baptismal font. It was covered with cloths. Our cameleer removed his shoes on entering the weli, and reverently kissed the cloths on the stone.

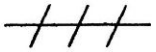
Tell Sh'af, near Busan, is an eminence of considerable height, crowned with a weli, called Nebi Khuddr, or the Prophet George. The building, like the temples of the sun,[2] and so many ancient buildings, fronts the east. The cenotaph of the saint is at the western end. The original door on the north side, which was ornamented with a pretty design, has been taken away. On the front step, leading to the front door, and on the front door-step was abundance of blood. The victim had evidently

[1] Ancient roofs, doors, and windows were once all of stone, on account of the scarcity of wood; now wooden boxes in which petroleum is shipped from Russia are used in the construction of doors.

[2] Rev. Franklin E. Hoskins, of Beirut, has made some very interesting studies with respect to ancient temples of the sun and has found at least twenty-five in Syria. He says they are built in a notch of the mountain (Lebanon and Anti-Lebanon) where the sunrise is finest. They face toward the east; the altar is by the west wall.

been killed not many days before. There were some faint traces of blood on the door-posts.

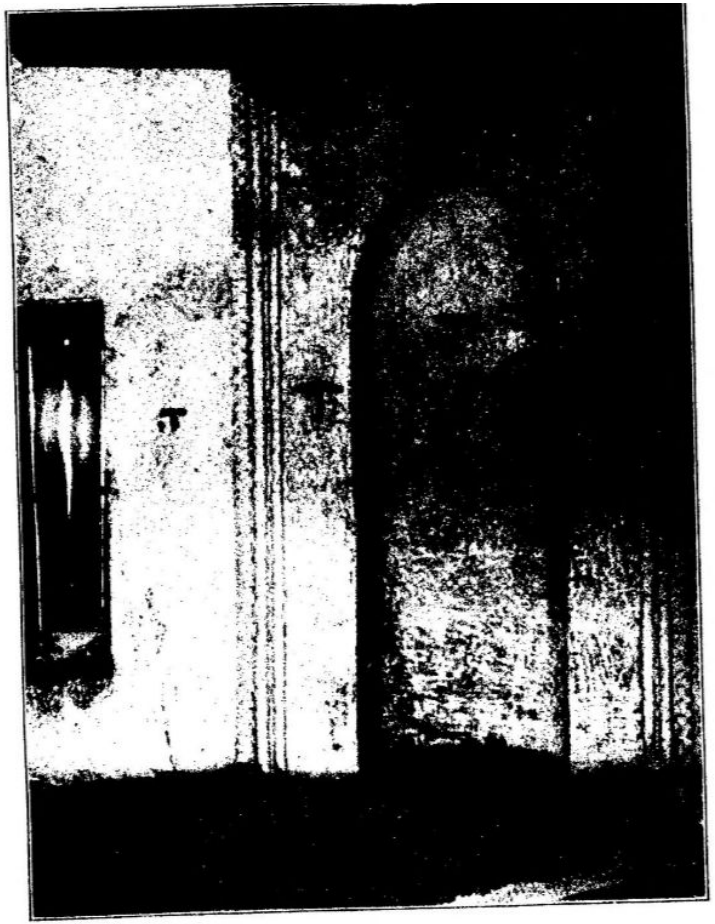
In Busan was a remarkable use of blood. At the entrance to a court was a double door. On one leaf of it were stripes of blood, crossing another stripe at a slant, as indicated by the accompanying figure. We could get no explanation of it except that the people had been killing a sheep some days before and had put some of the blood on the door.



In the same village is a makam known as Nebi Eyyub, a name which occurs often as the designation of a shrine. It is a little building with a dome, which was plentifully smeared with blood; there was also blood on the threshold, the door-posts, and the lintel. In front of it were three pillars about three and a half feet high; on the top of one of them was a peculiar-shaped stone, of which I saw many examples in the country.[1] The broken pillars were also smeared with blood.

Although examples of the use of blood in worship are so numerous, as will be seen from the preceding account, as well as from that which is to follow, some of those who are most familiar with the customs of the country have not had occasion to make any investigations in respect to this important custom. Rev. Henry H. Jessup, D.D., has been a distinguished missionary in Syria since 1856; he is most familiar with the language and institutions of the people, and is a keen observer,

[1] The stone may perhaps be connected with ancient phallic worship. On the flat roof of one of the makams I saw a row of such stones near the outer wall. At a shrine on a high place in northern Syria under the open heavens and a sacred grove I saw, as I have already remarked, a shrine in the form of a long grave, surrounded by a wall about three feet high, with the usual entrance at one end, and an immense phallus laid across the two walls so that no one could ride in.



BLOOD MARKS OF ARABS ON THE MOSLEM SHRINE OF ABU OBEIDA.

animal was slaughtered, and at a little distance from the steps leading to the entrance was a small hole in the ground, into which they had evidently attempted to pour the blood they had not used. On the door of the shrine itself was a large **T**, also on the corners of the lintel, as in the accompanying diagram, and underneath it. There were twelve

blood marks of the same character on the inside walls and two in the prayer niche, as may be seen from the photograph. The tomb is railed off from the rest of the makam, but over it is an inscription in Arabic, of which the following is a translation: "This is the makam, of the honorable Abu Obeida Ibn Gerar, may God have mercy upon him."

These examples must suffice to show how general is the use of blood, or a substitute for it, at shrines. Other uses of it and expressions with respect to it will be considered in the discussion as to the significance of sacrifice in a subsequent chapter.

ford resides. All the circumstances came under his observation. The town, like five others in the Syrian Desert, where water is usually found at a depth of twelve or fifteen feet, derives its water supply from a series of wells connected with one another. This method has been in vogue in the Syrian Desert as well as in Damascus and Palmyra for centuries, if not for millenniums, and is as follows: The wells are situated on an incline. The first well, which is sunk at the highest point, gathers water from all the ground surrounding it. At a distance of perhaps twelve feet below, another well is excavated which gathers its supply of water. This lower well is connected with the first and a third with the second. In this way a series of wells is excavated consisting of fifty or one hundred. As the water descends from the first well to the hundredth, its volume naturally increases until it comes out in a large stream at the end, sufficient to supply a town of five or six thousand people with water for all purposes including irrigation.[1] After a long residence Mr. Crawford discovered, in the spring of 1901, that the stream of water was under the protection of a saint (weli). Whether the saint was considered as equivalent to a water spirit cannot easily be determined; however, his shrine, which consists of a small building with a cupola, is near the mouth of the stream and has sacred trees in connection with it.

At the time mentioned there came a succession of three floods, owing to excessive rains which washed away the series of wells, which had been repaired after each catastrophe. The inhabitants of Nebk, reasoning according to the custom of the country, that if there is misfortune there must have been some sin, came to the conclusion that the saint had been offended. They at once began

[1] Journal I., 1898, X., 1901, Syrian Desert.

to inquire what was the reason of this offense. They discovered that the sacrifices which had been offered to the saint at a festival each year had been intermitted, that people had been accustomed to perform their ablutions in that part of the stream which was inside of the courtyard of the makam, thus defiling it, and that a dead body had been carried across the stream.[1] All this had angered the saint. The village at once arranged to propitiate the saint by offering sacrifices. A certain number of sheep, perhaps ten, were stationed over the stream, and their throats were cut so that the blood would run into the water. In this way the saint's anger was removed.[2]

A similar custom obtains with reference to children, either for fear that some misfortune will befall them, and as a protection, or because they have fallen ill, and that the father or mother may secure the favor of some particular saint. The examples which follow abundantly illustrate this usage. The servant of the "Chair" at Zebedani related the following: "The mother of a boy, when she slaughters a sacrifice vowed in his behalf, takes some of the blood and puts it on his skin. They call the sacrifice *fedou*. Taking the blood from the place where the sacrifice is slaughtered is equivalent to taking the blessing of the place and putting it on the child. People who are particular about observing all the requirements of the ritual cover up the blood."[3]

A man who has not had a child promises a fedou that he may receive the gift of one from a certain saint. If

[1] The contiguity of a corpse to water is regarded as defiling it. Abdu Khahil, Syrian Protestant teacher at Damascus told me that, "if a corpse passes by a house, the common people pour the water out from the jars." Journal XIII., Bludan.

[2] Journal X., Damascus and Nebk.

[3] Ibid., Zebedani.

CHAPTER XVIII

THE PLACE OF SACRIFICE, AND THE ORIGINAL ALTAR[1]

We have already seen that there is no evidence among Syrians and Arabs of the existence of burnt-offerings. Has an ancient rite faded from their memory? If the position taken be true that usage now, among ignorant Syrians and among Arabs, is likely to represent primitive usage, then it seems probable, as has been observed in a preceding chapter, that the original element in sacrifice was not its consumption by fire, but in its being presented to God, and if it were an animal, in its blood being shed.

Let us approach this discussion from another point of view, namely, that of the altar. The Biblical student cannot well conceive of an altar, apart from incense, or one of which the main design was not the offering up of burnt-sacrifices to God. There are also well-attested examples among other Semitic peoples of altars which were used millenniums before Christ for sacrifices made by fire. We might, therefore, be tempted to conclude that an original institution had perished from the memory of the modern Semites, on finding that altars for fire-offerings date back for thousands of years among the Assyrians and other peoples. Yet we must remember that some of the most ancient institutions are still preserved among peoples living in the twentieth century, but who have been unaffected by the progress of the ages in their social and religious customs.

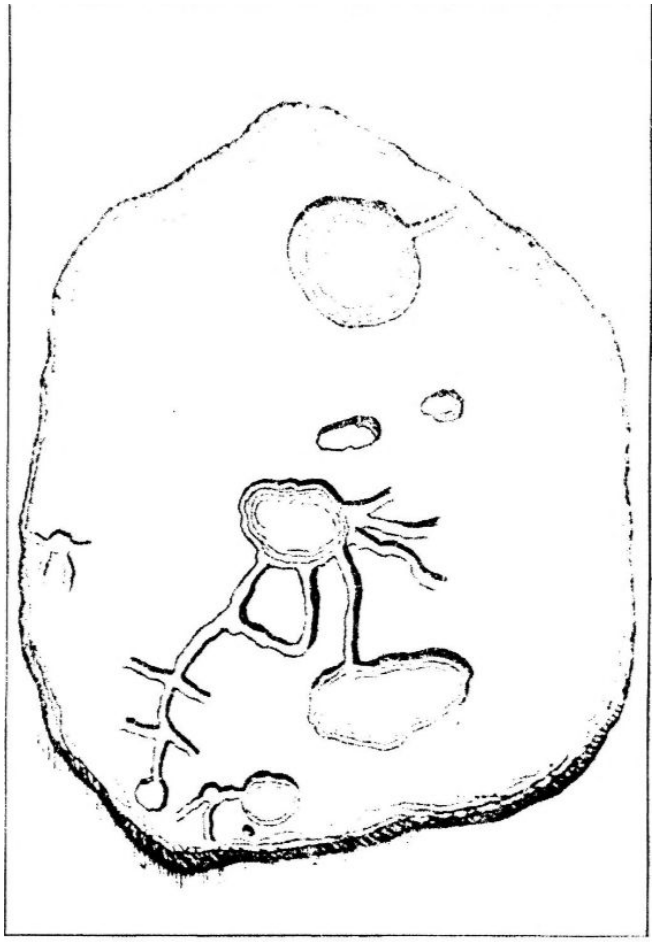
[1] Cf. Appendix F.

If, as we seem to have found, primitive sacrifice consists wholly in the shedding of blood, the place where the sacrifice is slain becomes simply the place of slaughtering, or the place of sacrifice. This conclusion is confirmed by the etymology of the oldest words for altar, both in Arabic and Hebrew. We may be sure that in the form of these words we shall get the primitive idea.

As all Semitic scholars are aware, there is a large class of nouns formed by prefixing the letter *m* to the verbal root. Such nouns signify, either the place where a thing is done, the instrument by which it is done, or the embodiment of the action. The verbal root in Arabic which signifies "to sacrifice," is *dhabaha*. Lane renders this:[1] "He slaughtered [for food, or sacrificed] an animal, or a sheep, or a goat, or an ox, or a cow in the manner prescribed by the law, [that is by cutting the two external jugular veins] or by cutting the throat from beneath at the part next the head . . . . *dhabaha anhu*, he slaughtered or sacrificed for him by way of expiation." The word *dhibh* signifies an animal prepared for slaughter or sacrifice; that is, an intended victim . . . . for example, it is said in the Koran, xxxvii. 107, 'And we ransomed him with a great victim' "; that is, Abraham. Remembering that a noun formed by prefixing *m* may mean the place where a thing is done *madhbah* signifies, "A place where victims are immolated; altar, slaughter-house."[2] As will be seen, there is no hint in this expression of burnt-offerings, nor in another derivative *midhbah*, (slaughtering-knife). On the other hand, the etymology of the word *madhbah* bears unequivocal testimony to the

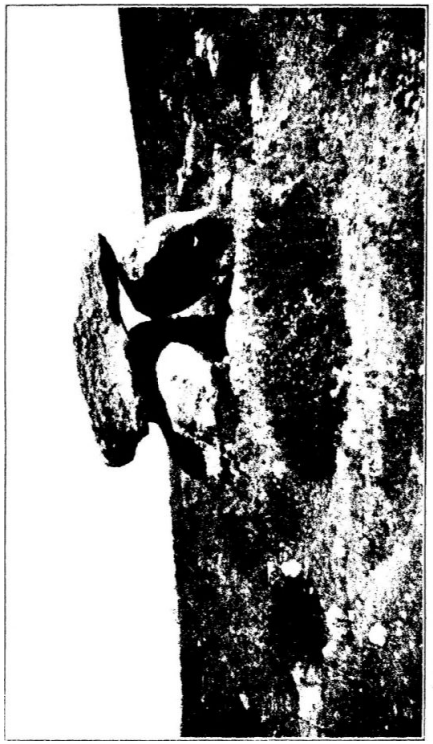
[1] Arabic-English Lexicon, *sub voce.*

[2] Wortabet and Porter, Arabic-English Dictionary, Beyrout, 1893, *sub voce.*

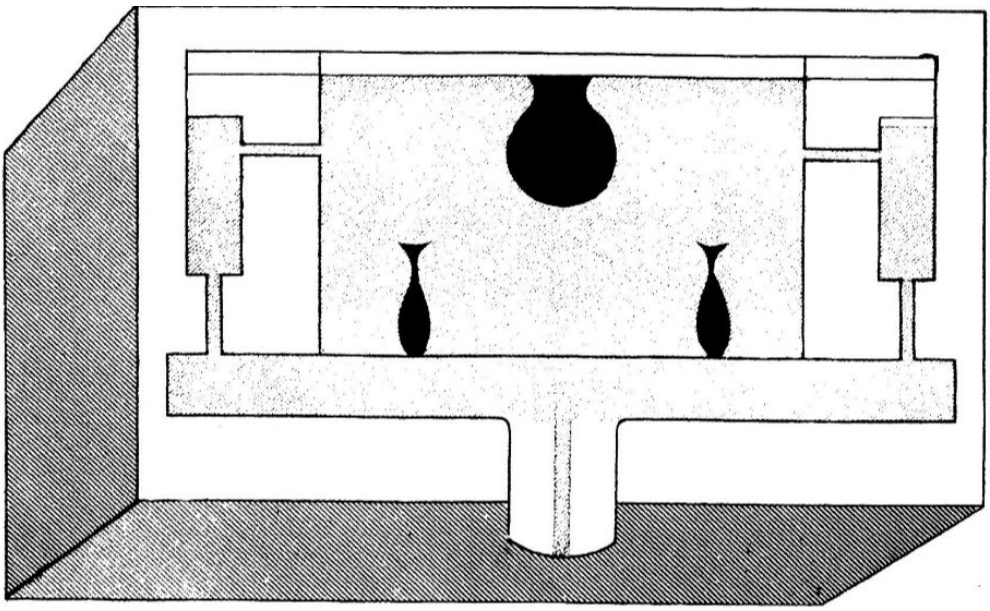


DOLMEN ALTAR, WITH HOLLOWS FOR BLOOD.
AFTER MAJOR CONDER.

SACRED TREES AT YAZÛZ, AND ROCK ALTAR OF ARABS UNDER THE TREE ON THE RIGHT.



DOLMEN NEAR ZERKA MAIN.



ALTAR AT GIZEH MUSEUM

After a drawing by Dr. Nies

Alawi Branches

Syrian Alawites have branched into some sects: Ja'fariyya, Shumaliyya, Kulaziyya, Haydariyya, Junbalaniyya (Khusaybiyya).

- Ja'fariyya: this Alawite sect has the same beliefs as the Imamiyya or Twelver Shi'as. According to some sources, their population in Syria until 2006 was between 200,000 and 500,000.
- Shumaliyya: the Shumaliyya or Shamsiyya is an Alawite branch living in the coasts of Lattakia. Among other things, they believe that Amir al-Mu'minin (a) will reappear in the heart of the sun.
- Kulaziyya: the Kulaziyya or Qamariyya or Janubiyya is an Alawite sect living in the mountains. They are attributed to Shaykh Muhammad Kulazi. They believe that Imam 'Ali (a) lives on the moon. They take him to be the essence of the moon who is now hidden from the eyes. They believe that he will be visible when one's soul separates from his body. After the Islamic Revolution of Iran, this sect received the cultural and religious support of the Islamic Republic of Iran and abandoned its exaggerative beliefs, tending to more moderate Shiite views.
- Haydariyya: it is attributed to Haydar which is a title of Imam 'Ali (a). The Haydariyya consists of two sects of the Qalandariyya Tariqa (mystical path): one of them is attributed to Qutb al-Din Haydar Zawa'i (d. 618/1221-2) and the other is attributed to Mir Qutb al-Din Haydar Tuni (d. 830/1426-7). Thus, Haydariyya turned into a branch of the Alawites with a restrained commitment to the Sharia. This sect was also supported by the Islamic Republic of Iran and as a result, its commitment to the Sharia and Islamic rulings increased.
- Junbalaniyya: this sect was established by Abu Muhammad 'Abd Allah Junbalani (d. 287/900), known as Janan. In the 15th/21st century, the sect continues to exist in Syria as well as Iraq and Iran with eclectic beliefs from the Shi'as, the Sunni, the Sufis, and the Ghalis (people who exaggerate about the Imams (a)).
- Murshidiyya: this is newly emerged religious sect which has branched from the Alawites in the 20th century. The sect is led by an Alawite called "Salman Murshid". He abandoned the main Alawite beliefs and turned to personal divinity which is a sort of polytheism. Thus, they do not consider themselves as Alawites, just as the Alawites do not consider the Murshidiyya to be Alawites. The followers of the sect are about 300,000 who mainly live in the governorates of Lattakia, Tartus, Homs, and the areas near Damascus such as Jobar and Mamuniya.

Adorno con Galera fenicia, grabado en madera, publicada en 1880 - Ilustración de stock

Ornament with Phoenician galley. Wood engraving, published in 1880.

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Phoenician anthropomorphic head, on a wine Jug.

Phoenician anthropomorphic head, on a wine Jug. From El Aouja, Tunisia; 3rd Century AD. Musee national du Bardo. Tunisia. (Photo by: Universal History Archive/Universal Images Group via Getty Images)

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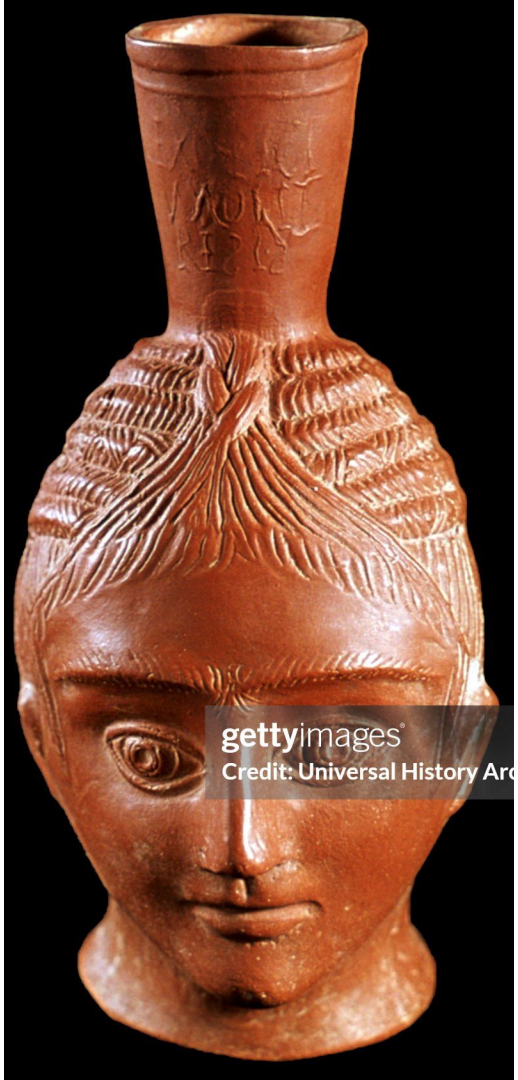

Phoenician Terracotta Vase

A duck-shaped terracotta vase from Nal'l [?] Museum, Bardo, Tunisia. | Located in: Nal'l

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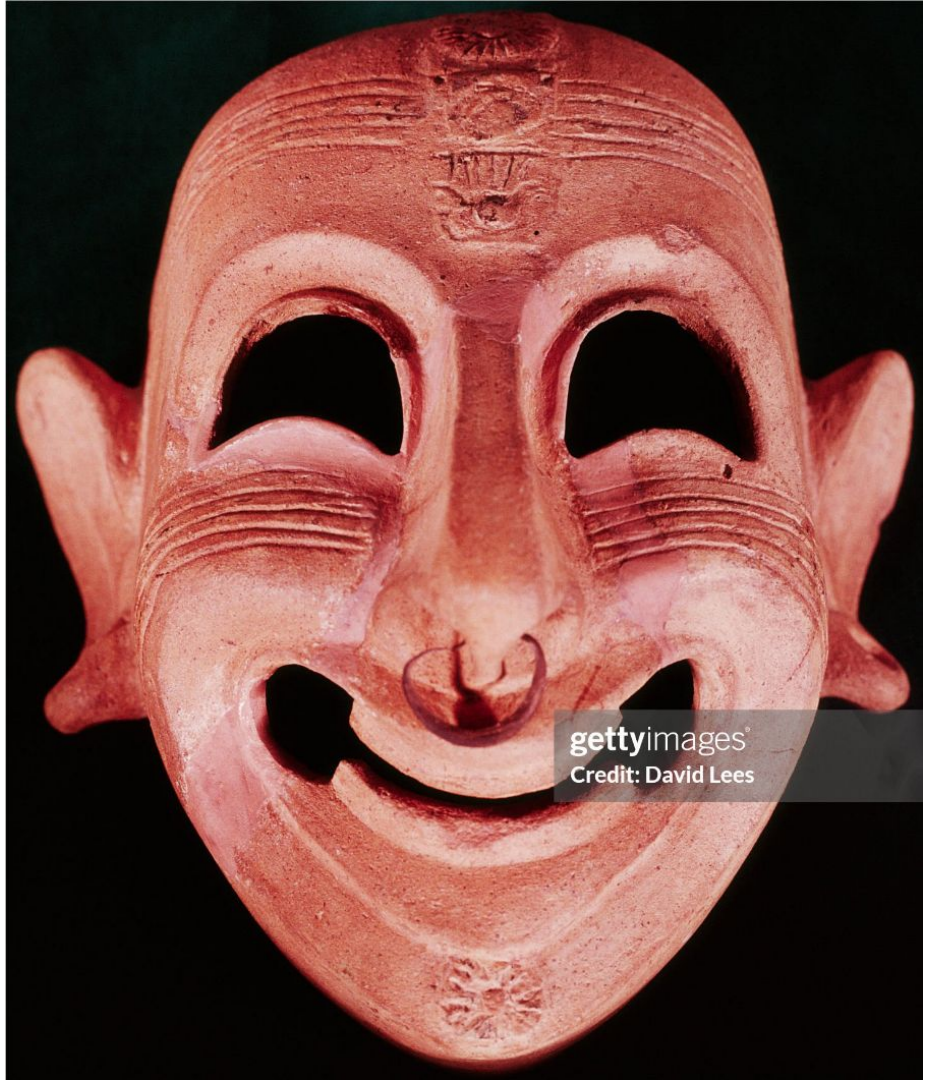

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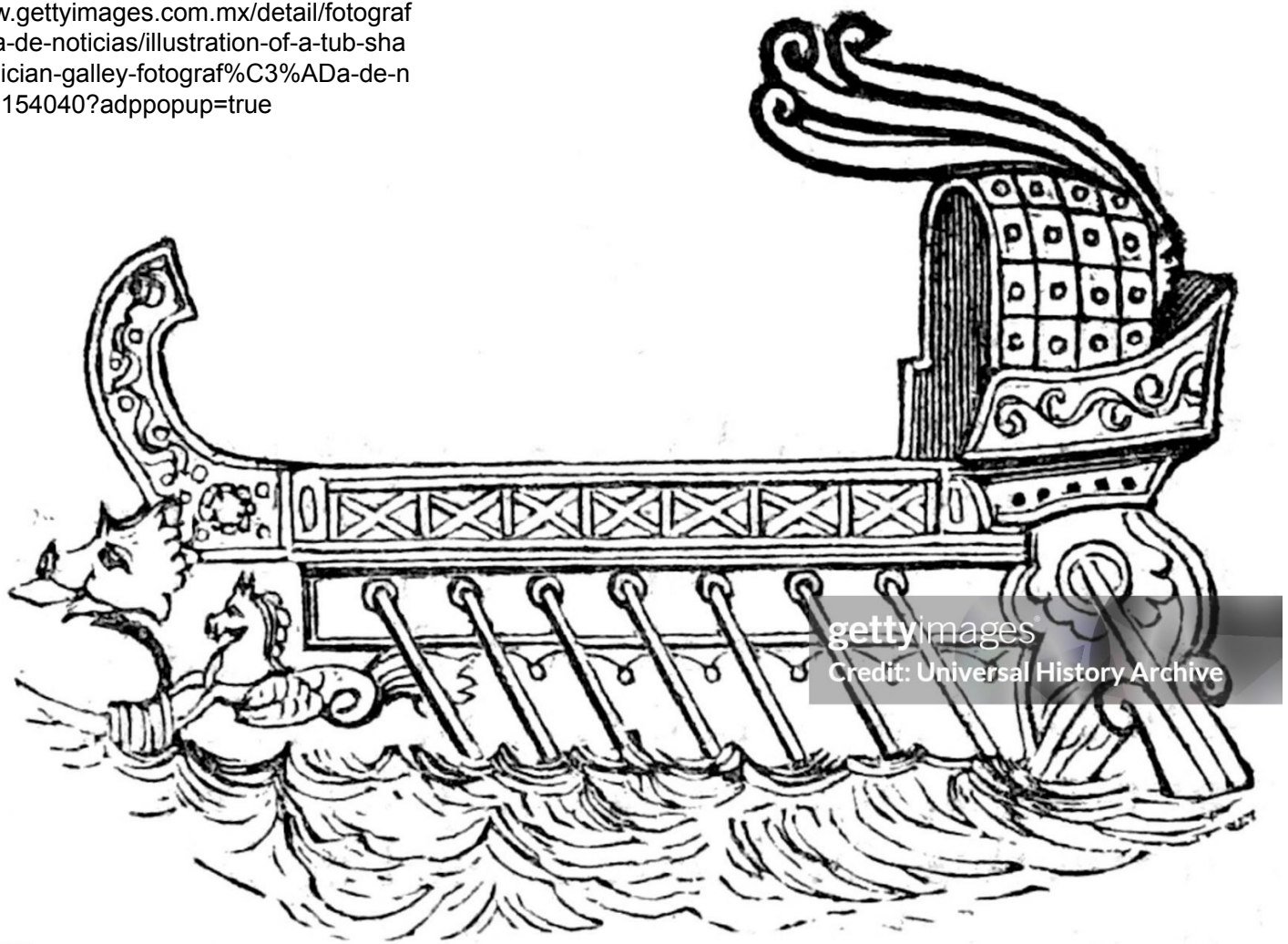

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Ancient Phoenician city, d "al Maghazil" or The Spindles.

https://www.gettyimages.com.mx/detail/fotograf%C3%ADa-de-noticias/syria-amrit-or-marathos-ancient-phoenician-city-fotograf%C3%ADa-de-noticias/566450817?adppopup=true

https://www.gettyimages.com.mx/detail/foto/sabratha-imagen-libre-de-derechos/563012975?adppopup=true

Abstract close up view of the vibrant colours and design usually used on the traditional

Maltese

fishing boat, the "Dghajsa" or "Luzzu".

gettyimages
Credit: William Attard McCarthy - McCarthy's PhotoWorks
513028578

gettyimages
Credit: William Attard McCarthy - McCarthy's PhotoWorks
513030708

gettyimages
Credit: William Attard McCarthy - McCarthy's PhotoWorks
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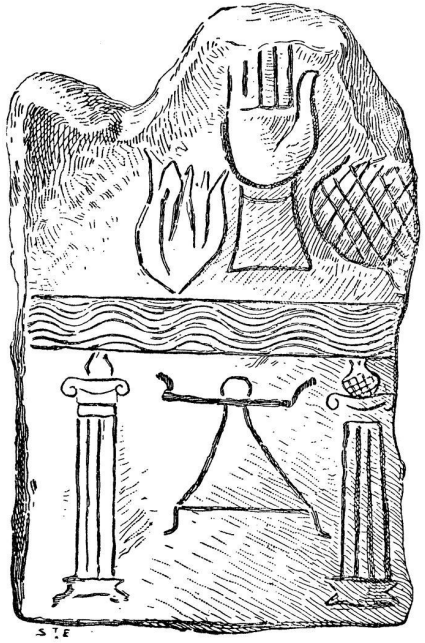
gettyimages
Credit: William Attard McCarthy - McCarthy's PhotoWorks
513028672



Stela punica.

https://www.gettyimages.com.mx/detail/ilustraci%C3%B3n/antique-illustration-of-ancient-ilustraciones-libres-de-derechos/508900538?adppopup=true

Antique illustration of ancient Phoenician and Jewish ornamental elements: two fragments of Phoenician stele and a bronze ornate fragment of a piece of furniture

Ivory Phoenician figurine of a woman, 8th century BC.

Ivory Phoenician figurine of a woman, possibly Astarte, found in the Burnt Palace in Nimrud, from the British Museum's collection, 8th century BC.

https://www.gettyimages.com.mx/search/2/image?page=15&phrase=phoenician&sort=mostpopular&license=rf%2Crm

Astarte-Phoenician diosa de la fertilidad - Ilustración de stock

Engraving from 1884 showing the Phoenician Goddess Astarte.

https://www.gettyimages.com.mx/detail/ilustraci%C3%B3n/astarte-phoenician-goddess-of-ilustraciones-libres-de-derechos/478407680?adppopup=true

Astarte - ancient goddess of fertility, sex, love and war of several West Semitic peoples. Wood engraving, published in 1893.

https://www.gettyimages.com.mx/detail/ilustraci%C3%B3n/astarte-ancient-near-eastern-goddess-ilustraciones-libres-de-derechos/1312302553?phrase=the%20phoenician%20women&adppopup=true

Astarte, goddess worshipped by the ancient Phoenicians (engraving) by German School, (19th century); Private Collection; (add.info.: Astarte, goddess worshipped by the ancient Phoenicians. Illustration for Weltgeschichte Fur Das Volk by Otto von Corvin and Wilhelm Held (Verlag und Druck von Otto Spamer, 1880). Digitally cleaned image.); © Look and Learn. © Look and Learn / Bridgeman Images

https://www.mediastorehouse.com/fine-art-finder/artists/german-school/astarte-goddess-worshipped-ancient-phoenicians-23149140.html

Astarte with dove, godddess of fertility and sexual love.

Relief depicting servants paying homage to the king, detail of the Sarcophagus of Ahiram, King of Byblos

https://www.meisterdrucke.ie/fine-art-prints/Phoenician/355720/Relief-depicting-servants-paying-homage-to-the-king,-detail-of-the-Sarcophagus-of-Ahiram,-King-of-Byblos.html

Kilamuwa, Aramean king of Samal

Kilamuwa,
Aramean king
of Samal

Fig. 4

Fig. 4

The two figures on the lid of Ahiram's sarcophagus each wear a long pleated robe with red stripes, over which hangs what M. Chehab describes as an apron suspended from a belt. Fringe of medium length in which red alternated with another color which can no longer be determined, though one would assume that it was blue, borders the "apron." No such costume with fringe of medium length is known from the Late Bronze Age , whereas it appears in the monuments of the Assyrian world, the increasing length of the fringe being a criterion of an increasingly later date.31 M. Chehab mentioned a brown color almost certainly visible on parts of the garments which cover the breast and hips of the two men on the lid .

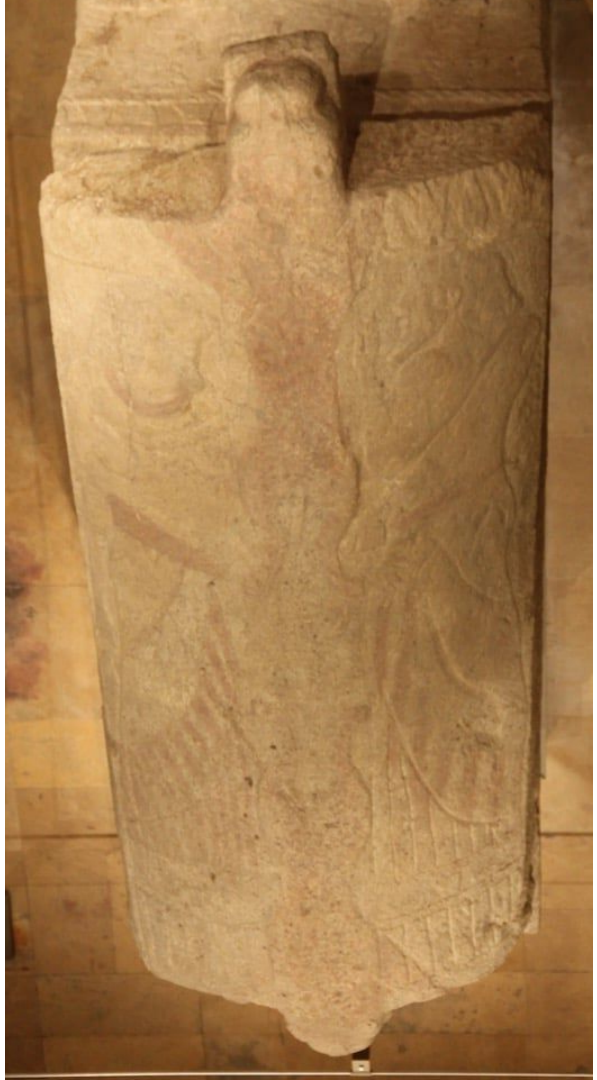
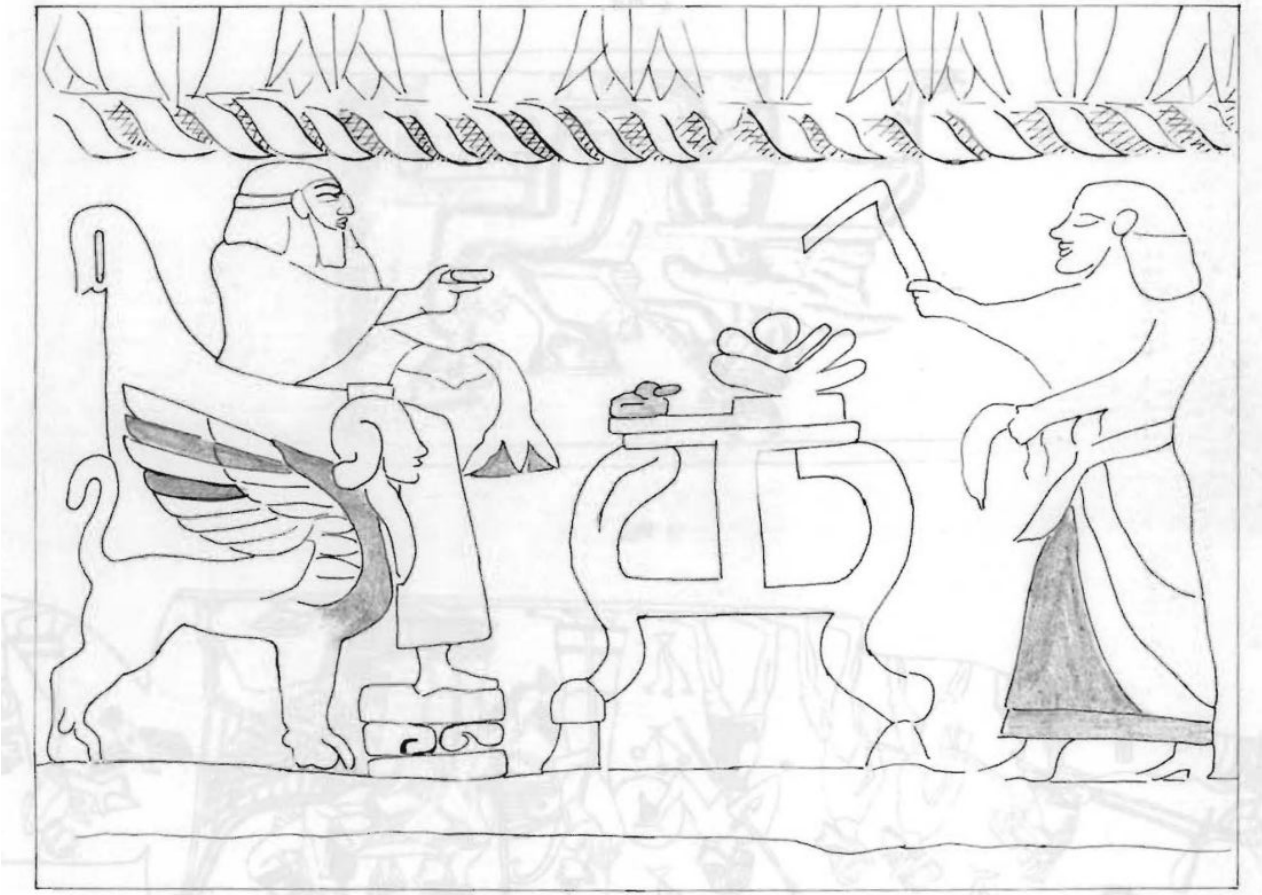
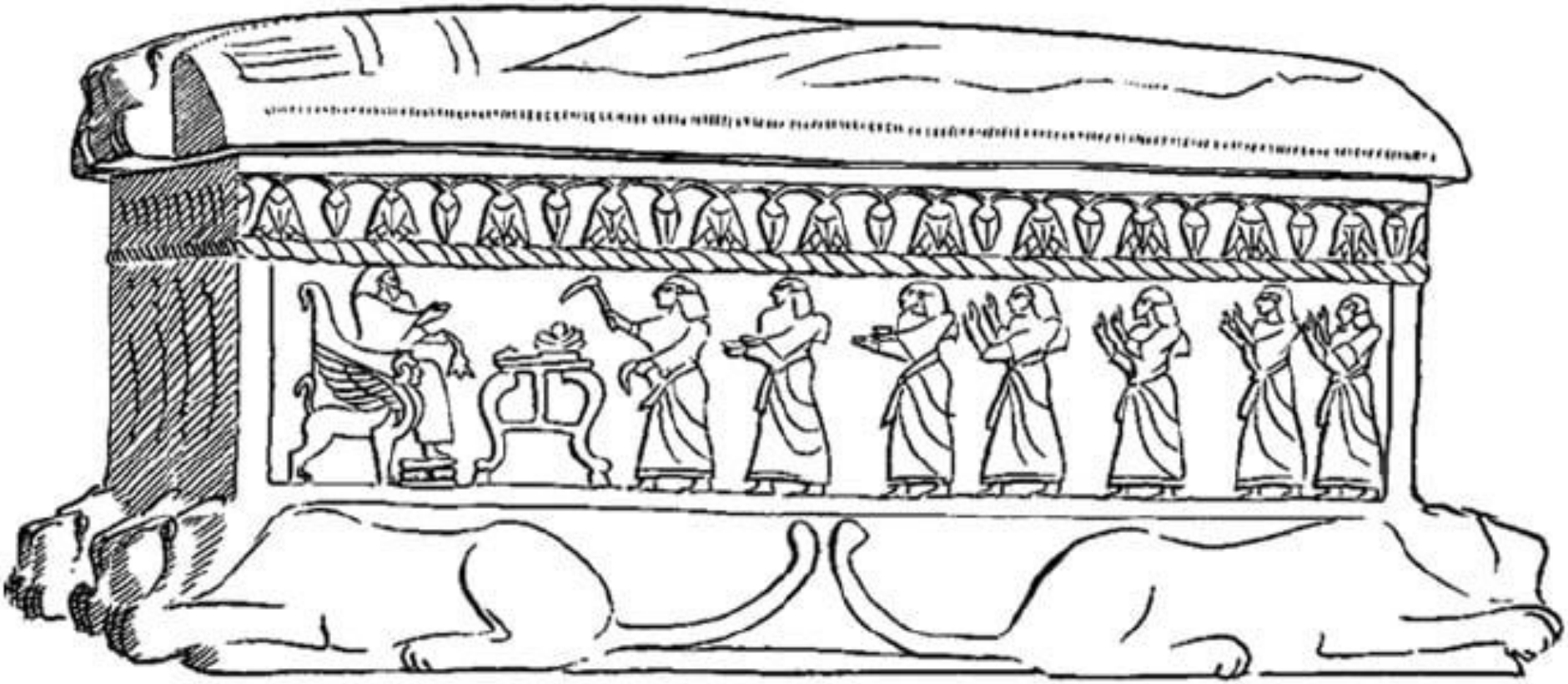


Fig. 4

On the main body of the sarcophagus, the relief is higher and more thoroughly modeled, but the colors are less well preserved. The principal figure is the king (fig. 5) enthroned on a high-backed chair, the seat of which is supported by a standing winged sphinx. He again holds a drooping flower and raises what seems to be a shallow bowl. Before him is a table with a meal consisting of meat and bread represented by a calf's head 32and a **pile of bread** with two rounded objects cradled in the layer at the top. On the other side of the table stands a man with an enigmatic tool, perhaps an abbreviated Egyptian pesekh for the opening of the mouth,B and what could be an Egyptian broad collar or a Menyet amulet , such as were occasionally worn by priests of Hathor in Egypt 34 but conceivably also by those of Hathor of Byblos.





Behind the person with the enigmatic objects follow two men with cups and four with both hands raised in a gesture of mourning or adoration.

The image depicts the **Kuttamuwa stele**, a basalt funerary monument discovered in Zincirli, southeastern Turkey.

- It dates back to the 8th century B.C. and belonged to Kuttamuwa, a royal official.
-
- The inscription, written in Aramaic, provides early evidence of the belief that the soul was separate from the body and resided within the stone slab.

Kuttamuwa was an 8th-century BC royal official from Aramean city Sam'al named on the Kuttamuwa stele, that was to be erected upon his death. The inscription in Aramaic requested that his mourners commemorate his life and his afterlife with feasts "for my soul that is in this stele". It is one of the earliest references to a soul as a separate entity from the body.

https://en.wikipedia.org/wiki/Kuttamuwa

Funeral stele of Si` Gabbor, priest of the Moon God. Basalt, early 7th century BC, found in Neirab (Syria), bears an Aramaic inscription

https://commons.wikimedia.org/wiki/File:Funerary_stele_-_Neirab_-_Louvre_AO_3027.JPG

The wooden gates of Shalmaneser III with bands of relief decoration in bronze, The top detail shows the king receiving tribute of the Phoenician city of Tyr. The bottom detail shows the king receiving the Khazazu prisoners. Assyrian. Late Assyrian, c 853 BC. Balawat, Assyria, Ancient Iraq.

https://www.gettyimages.com.mx/detail/fotograf%C3%ADa-de-noticias/the-wooden-gates-of-shalmaneser-iii-with-bands-fotograf%C3%ADa-de-noticias/152191616?adppopup=true

The wooden gates of Shalmaneser III with bands of relief decoration in bronze, The top detail shows the king receiving tribute of the Phoenician city of Tyr. The bottom detail shows the king receiving the Khazazu prisoners. Assyrian. Late Assyrian, c 853 BC. Balawat, Assyria, Ancient Iraq.

During the Assyrian period (900-609 BC), royal artists frequently depicted major military conquests. These two bronze fragments originally belonged to a 21 foot high wooden gate of a temple at Balawat, just northeast of the capital, Nimrud. Together with nearly 265 feet of narrative strips from the same gate now in the British Museum, they illustrate in intricate detail the numerous military campaigns of King Shalmaneser III.

In one fragment, Assyrian soldiers carry logs as they march through a hilly, forested landscape. A separate scene to the right depicts three Assyrian officials, clasping their hands in respect.

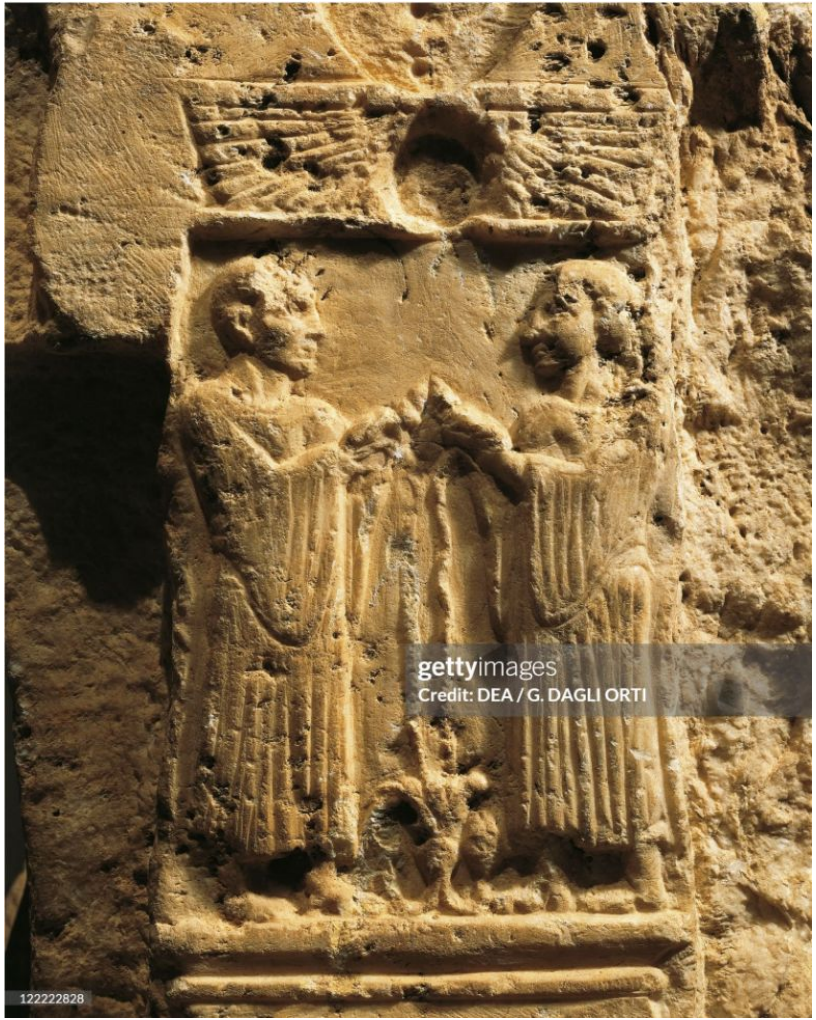
In the other, Syrian porters in long robes and conical hats carry tribute to the Assyrian camp. They bring items for which Syria was famous: wine in skin bags; trays, possibly bearing ivory tusks; and heavy rolls of wool, probably dyed purple. The inscription at the top labels these as gifts from the coastal Phoenician cities of Tyre and Sidon.

gettyimages
Credit: Werner Forman
152194095

Fashion, the clothes of Mykenae, Crete and Cyprus, Aegean and Phoenician culture, 2000-500 BC, women with water buckets and behind them a harpist, painting of a sarcophagus from Crete, digital improved reproduction of an original print from the 19th century.

IRAN - CIRCA 499: Phoenician tributary. Persepolis (Iran, Xerxes time, 486-465 BC). 1958.

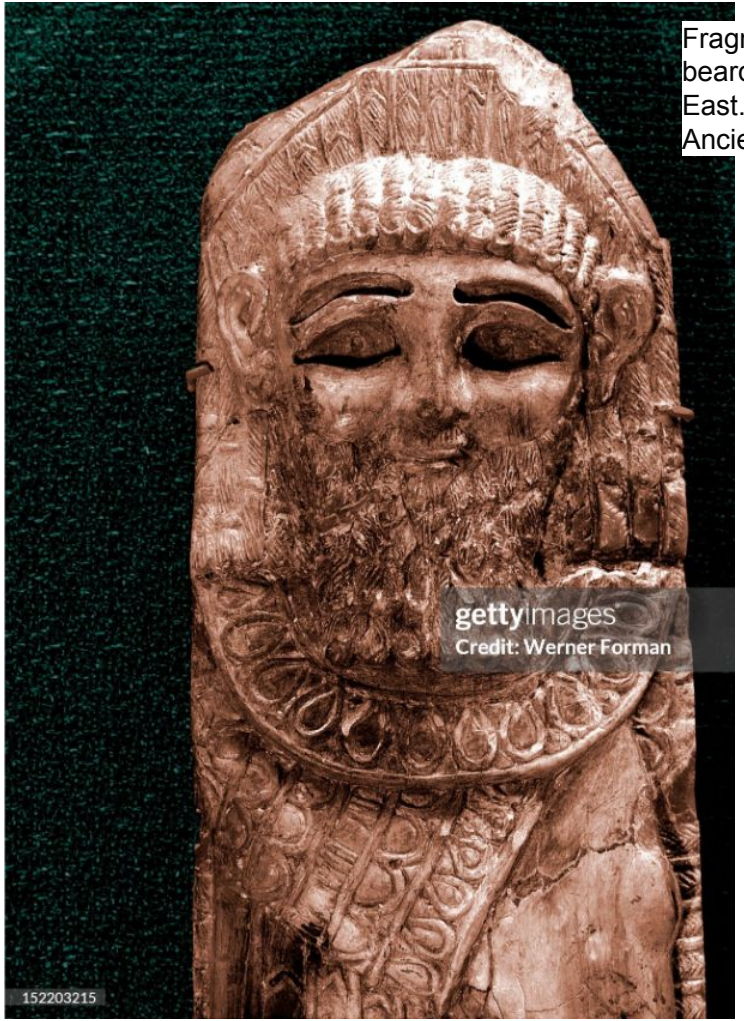
https://www.gettyimages.com.mx/detail/fotograf%C3%ADa-de-noticias/phoenician-tributary-persepolis-1958-fotograf%C3%ADa-de-noticias/56231631?adppopup=true



CIRCA 2000: Phoenician civilization. Throne of the goddess Astarte. Detail: relief with scene of libation. From Byblos, Lebanon.

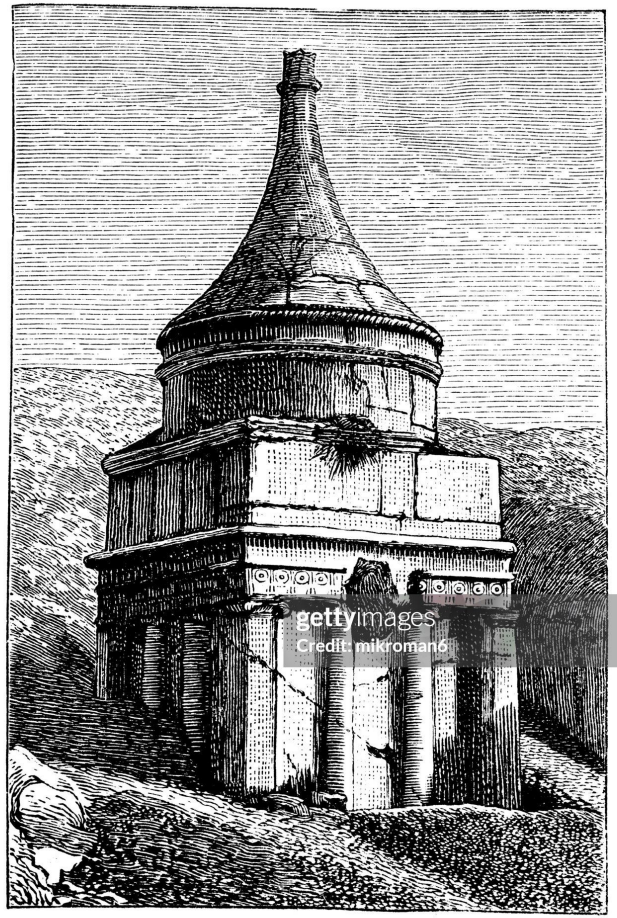
Phoenician art. Italy. Gravestone. Egyptian influences. Limestone. 9th-7th centuries B.C. Archaeological Museum of Cagliari. Island of Sardinia.

Phoenician civilization, 5th century b.C.
Anthropoid stele in the form of two human heads. From Selinunte, Sicily Region.



Fragment of a Phoenician style ivory of a bearded head, High scan only. Ancient Middle East. Phoenician work. Last third of 8th century. Ancient Iraq.

Tomb of Absalom, Absalom's Pillar, tomb with a conical roof located in the Kidron Valley, Jerusalem.



Babylonian Terracotta Plague of Goddess Astarte, c2000BC-1600 BC. Worshipped from the Bronze Age through classical antiquity. ancient Phoenician great goddess of fertility, motherhood, and war, is the counterpart of the Babylonian goddess Ishtar. Artist Urad-Gula. (Photo by CM Dixon/Heritage Images/Getty Images)

https://www.gettyimages.com.mx/detail/fotograf%C3%ADa-de-noticias/babylonian-terracotta-plague-of-goddess-astarte-fotograf%C3%ADa-de-noticias/918985384?adppopup=true

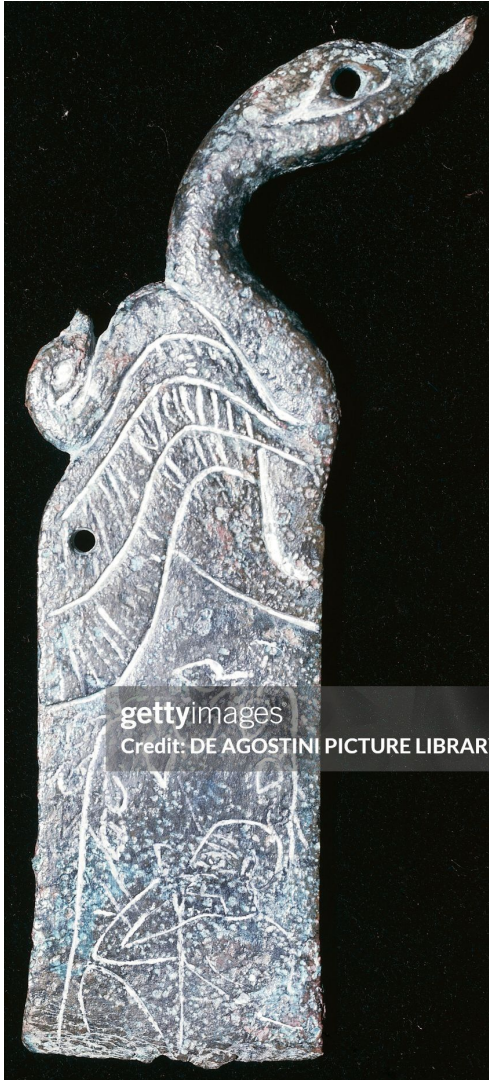
Egyptian Faience Court Scene with Foreigners
from the Palace of Ramses III

Antique engraving illustration, Civilization: Phoenicians (left) and Retennu

https://www.gettyimages.com.mx/detail/ilustraci%C3%B3n/antique-engraving-illustration-ilustraciones-libres-de-derechos/1408669017?phrase=the%20phoenician%20women&adppopup=true

An ivory plaque of Phoenician workmanship found in the Assyrian palace at Nimrud, It depicts a woman and is thought to represent, the goddess Ishtar. Phoenician work. Last third of 8th century. Nimrud, Assyria, Ancient Iraq.

Phoenician figurine of a crouching woman, 900-800 B.c



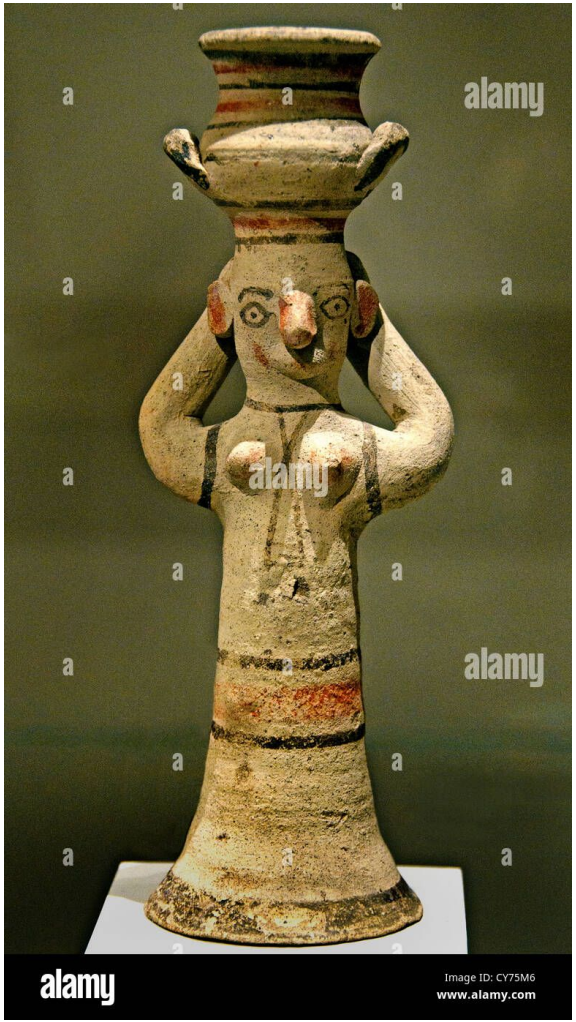
ardinian razor, bronze, handle in the shape of swan's neck. Phoenician civilisation. Cagliari, Museo Archeologico Nazionale (Archaeological Museum) (

https://www.gettyimages.com.mx/detail/fotograf%C3%ADa-de-noticias/sardinian-razor-bronze-handle-in-the-shape-of-fotograf%C3%ADa-de-noticias/475592417?adppopup=true

https://www.gettyimages.com.mx/detail/fotograf%C3%ADa-de-noticias/stele-depicting-a-bearded-male-figure-from-fotograf%C3%ADa-de-noticias/475592397?adppopup=true

https://www.gettyimages.com.mx/detail/fotograf%C3%ADa-de-noticias/carved-ivory-comb-from-a-tomb-on-the-hill-of-fotograf%C3%ADa-de-noticias/475592221?adppopup=true

https://it.m.wikipedia.org/wiki/File:Aphrodite_standing_on_a_goose_%28Louvre,_CA_1747%29.jpg



https://www.google.com/url?sa=i&url=https%3A%2F%2Fwww.alamy.com%2Fstock-photo%2Fcypro-terracotta.html&psig=AOvVaw0_WUsdi4kuyVU75xqEUjlz&ust=1733504560519000&source=images&cd=vfe&opi=89978449&ved=0CBcQjhxqFwoTCIDk3fKNkYoDFQAAAAAdAAAAABBo

Terracotta figurine from Boeotia, ca. 470 BC–450 BC.

https://picryl.com/media/europa-bull-louvre-mnc626-5f7cb5

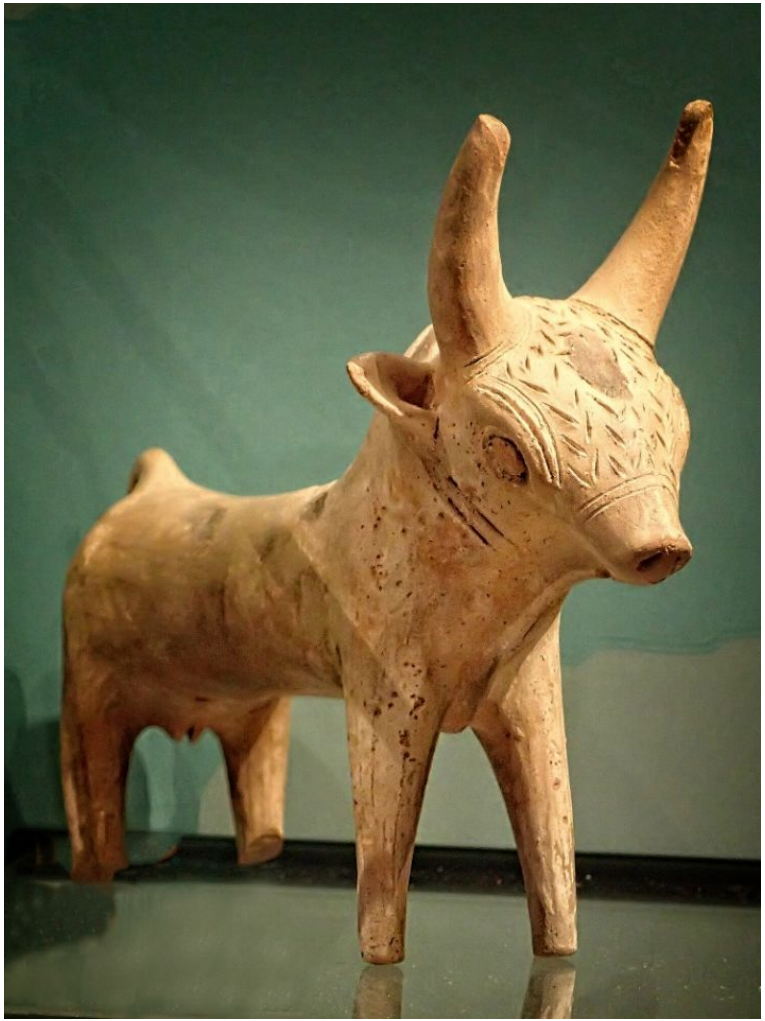
https://www.metmuseum.org/art/collection/search/241362

Title: Terracotta bull's mask

Period: Cypro-Archaic II

Date: ca. 600–480 BCE

Culture: Cypriot



File:Cypriot Terracotta Bull figurine, Base Ring Ware, 1400-1200 BCE, Ashmolean Museum.jpg - Wikimedia Commons

Terracotta figurine of a Female worshipper, 750 - 500 BC from a cave sanctuary near Lapithos, Cyprus

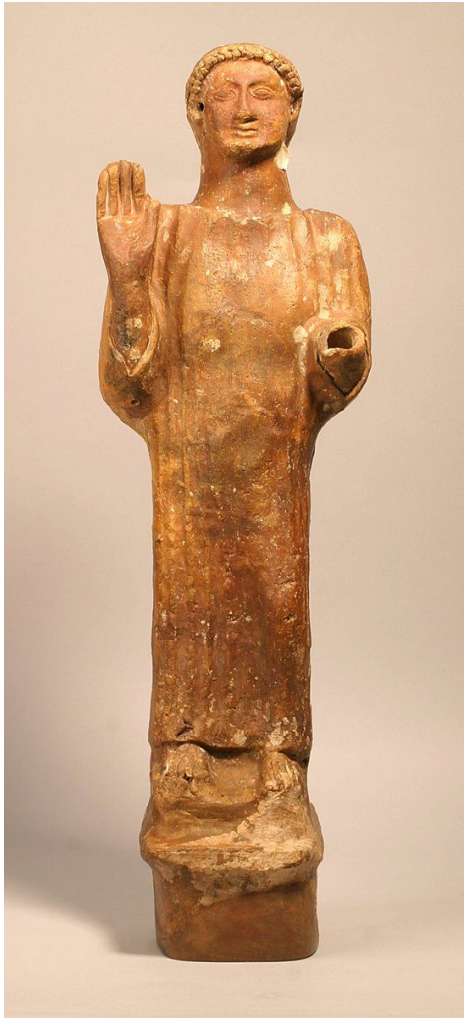
https://www.alamy.com/terracotta-figurine-of-a-female-worshipper-750-500-bc-from-a-cave-sanctuary-near-lapithos-cyprus-image247006432.html

https://www.researchgate.net/figure/Cyproarchaic-terracotta-figurines-750-475-BC-from-the-collection-of-the-Nicosia-Museum_fig5_235640133

https://www.mdpi.com/2076-0752/9/3/96

Animals from Motya: Depictions and Archaeological Evidence in the Phoenician Town in Sicily

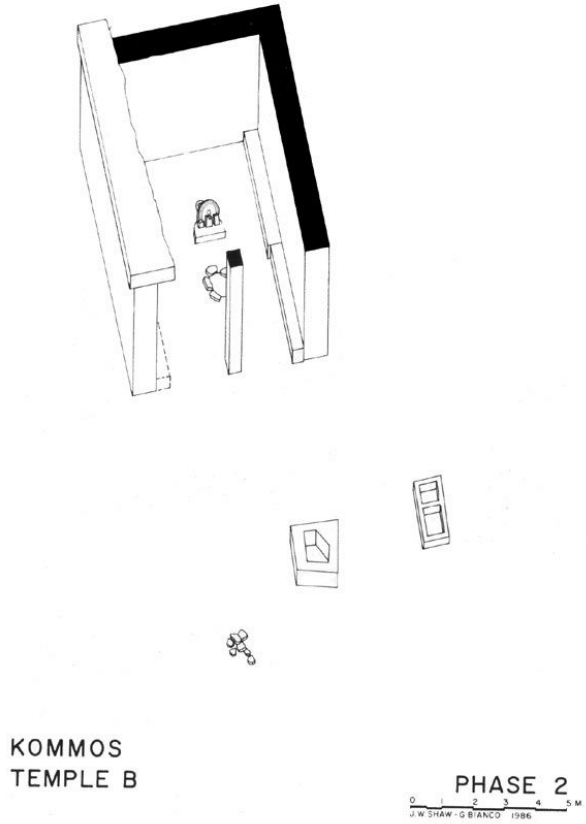
https://www.google.com/url?sa=i&url=https%3A%2F%2Fwww.researchgate.net%2Ffigure%2FMotya-Sicily-Tophet-Limestone-throne-stele-holding-a-Bottle-Idol-with-incense_fig17_275097073&psig=AOvVaw1D3SErgbgEhass3E2Tj66M&ust=1733570616719000&source=images&cd=vfe&opi=89978449&ved=0CBcQjhxqFwoTCPj4z_yDk4oDFQAAAAAdAAAAABAn



https://www.mfab.hu/artworks/16896/

Kommos was once again a stopping point for sailors, and finds from Temple B attest to its international connections. The temple included a Phoenician tripillar shrine around which were found imported faience figurines of the Egyptian gods Sekhmet and Nefertum. This temple was abandoned around 600 BC, a time of reduced religious activity throughout Crete.[2](pp11,41–45,139–140)

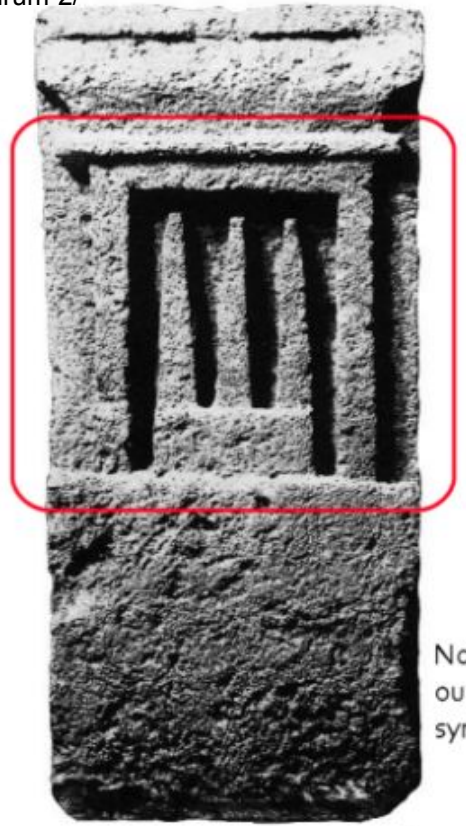
https://kommos.arthistory.utoronto.ca/kommosGreekSanctuary.html



https://www.academia.edu/9717571 4/On_the_Origin_of_Iron_Age_Pho enician_Ceramics_at_Kommos_Cr ete_Regional_and_Diachronic_Per spectives_across_the_Bronze_Age _to_Iron_Age_Transition

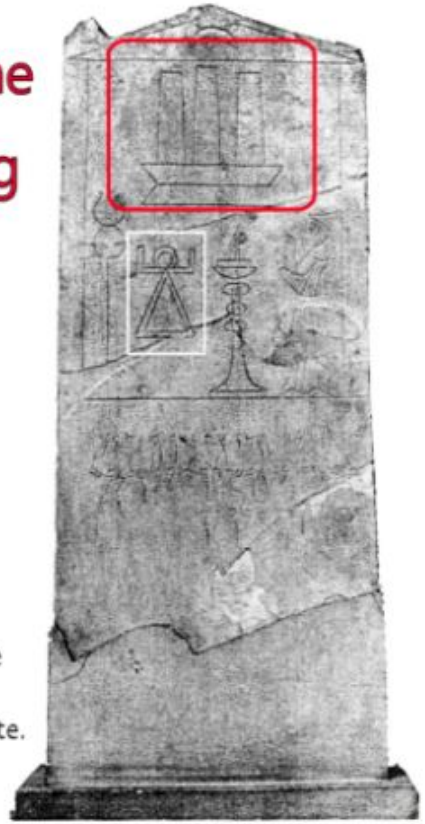
three stone pillars set into a block resting on the floor. This "Tripillar Shrine" has been identified as Phoenician, and was likely built with the help of sea traders coming to Kommos from the Syro-Palestinian coast in the early phases of Temple B, when quantities of Phoenician transport vessels also occur on the site. To date, this is the only Phoenician-influenced shrine discovered in the Aegean world. It's not certain which deity or deities were worshipped in this temple, but the nature of Kommos as a regular stop along the major trading routes is vividly reflected in the range of local and imported offerings left by visitors, especially around the shrine area. These included Cretan-made terra-cotta figurines, a bronze horse from Greece, fine Egyptian faience figurines of the goddess Sekhmet and her son Nefertum, and weapons representing a local elite warrior class.

https://www.kommosconservancy.org/a-cretan-conundrum-2/



Punic Stelae illustrating Tri-Pillar Shrines

Note: Shrine carvings are outlined in red. A Tanit symbol is outlined in white.



From Nora, Sardinia.
After Moscatti (2005)

From Lilybaeum, Sicily
After Shaw (1989)

There were many other offerings left in the shrine. Most of them were pottery but there were also a three bronze bulls and a bronze ram.

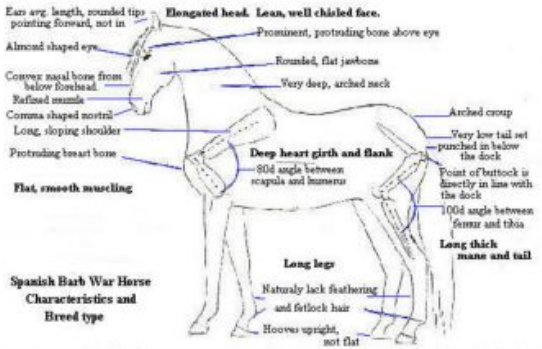
I suggest that the Phoenicians installed the shrine at Kommos to their own gods, not to Egyptian ones. Both religious syncretism and assimilation was occurring at this time in the civilizations around the eastern Mediterranean. Phoenicians, Greeks and Romans borrowed each other's gods, and had always seen foreign gods as being similar to their own. As gods became important, they tended to absorb the attributes of other, similar deities. So rather than look at these Egyptian deities from Egyptian or Greek standpoint let's look at them, or try to, as a Phoenician might've done. The question then becomes: What associations might a Phoenician have made with Sekhmet and Nefertem?

The most similar Phoenician goddess to Sekhmet that I have been able to find is from Carthage and she is usually called Tanit2 or possibly the Genius (or Spirit) of Carthage. Both she and Sekhmet are female, lion-headed deities. The evidence for a Phoenician lion-headed goddess is in surviving statuary and in some scarabs. This statue of Tanit is in the Bardo National Museum; others are in the Museum of Nabeul all in modern Tunisia where Carthage was located. This goddess has wings folded around her body.

6th-5th Cent. Punic Scarab seals with Egyptian-influenced, lion-headed goddesses from Tharros, Sardinia; Tunisia; and Italy. Tharros was founded by Phoenicians in the eighth century BCE, as was Carthage.

Justinus3 quotes a myth that Carthage was assured of a great future because they found a horses head buried at the site where they built the city. Thus, the horse became a symbol of the city. Carthage was famous for its North African horses. They had notably fine heads and long legs, as does the bronze horse at Kommos

Bronze Figurene of Horse found in Temple "B" 12cm high, 13.3 cm long


Ears avg. length, rounded tips pointing forward, not in
Almond shaped eye
Convex nasal bone from below forehead
Flared nostrils
Comma shaped nostril
Long, sloping shoulder
Protruding heart bone
Flat, smooth muscling
Elongated head. Lean, well chisled face.
Prominent, protruding bone above eye
Rounded, flat jawbone
Very deep, arched neck
Arched croup
Very low tail set punched in below the dock
Deep heart girth and flank
80d angle between scapula and humerus
Point of buttock is directly in line with the dock
100d angle between femur and tibia
Long thick mane and tail
Long legs
Naturaly lack feathering and fetlock hair
Hooves upright, not flat
Spanish Barb War Horse Characteristics and Breed type

After http://www.angelfire.com/ky/WarHorse/breed.html

"Barb" horse supposed to have been used by Carthaginians

Known Authors

- 𐤌𐤂𐤍 (Mago)
- 𐤔𐤊𐤍𐤉𐤕𐤍 (Sanchuniathon)
- Φίλων Βύβλιος (Philo of Byblos)
- Ἡλιόδωρος ὁ Ἐμεσηνός (Heliodorus of Emesa)
- Πορφύριος (Porphyry)
- Μωχός (Mochus)

Mago (Punic: 𐤌𐤂𐤍, MGN)[1] was a Carthaginian writer, author of an agricultural manual in Punic which was a record of the farming knowledge of Carthage. The Punic text has been lost, but some fragments of Greek and Latin translations survive.

https://www.reddit.com/r/farming/comments/fw0uuc/mago_the_father_of_farming_was_a_carthaginian/

Mago, “The Father of Farming,” was a Carthaginian author of an agricultural manual of vital farming knowledge. When Carthage was destroyed, Rome gave its libraries to Numidian kings. Uniquely, Mago's book was taken to Rome and translated into Latin by Junius Silanus at the Roman Senate’s expense

Heliodorus Emesenus or **Heliodorus of Emesa** (Ancient Greek: Ἡλιόδωρος ὁ Ἐμεσηνός) is the author of the ancient Greek novel called the *Aethiopica* (Αἰθιοπικά) or *Theagenes and Chariclea* (Θεαγένης καὶ Χαρίκλεια), which has been dated to the 220s or 370s AD.[1]

Identification

He identifies himself at the end of his work as

> a Phoenician from Emesa [modern Homs, Syria], of the line of Helios [also translated as: 'from the race of the sun'[2]], Theodosius' son Heliodorus[3]

According to Tim Whitmarsh, 'from the race of the sun' "looks like a claim to hereditary priesthood," though "uncertainties" remain.[2] According to *The Cambridge History of Classical Literature*, "the personal link here established between the writer and Helios has also a literary purpose, as has Calasiris' flashback narrative"[3] *(see Aethiopica § Plot summary)*. The later tradition maintaining that Heliodorus had become a Christian bishop is likely fictional.[2][a]

Quoting Richard L. Hunter,

> The Emesenes were a culturally complex group, including Arab, Phoenician and Greek elements, and, since the third century at any rate, having a connection with the Roman imperial household (the empress Julia Domna was from Emesa, as was the cult of Elagabal which inspired the emperor Heliogabalus).[5]

https://en.wikipedia.org/wiki/Heliodorus_of_Emesa

https://en.wikipedia.org/wiki/Category:Phoenician_philosophers

Clitomachus or **Cleitomachus** (Ancient Greek: Κλειτόμαχος, *Kleitómakhos*; 187/6–110/9 BC[1]) was a Greek philosopher, originally from Carthage,[2] who came to Athens in 163/2 BC[a] and studied philosophy under Carneades. He became head of the Academy around 127/6 BC. He was an Academic skeptic like his master. Nothing survives of his writings, which were dedicated to making known the views of Carneades, but Cicero made use of them for some of his works.

https://en.wikipedia.org/wiki/Clitomachus_(philosopher)

Clitomachus was born in Carthage in 187/6 BC as **Hasdrubal** (Ancient Greek: Ἀσδρούβας, *Hasdroúbas*; Punic: [5]*ʿAzrubaʿal*, "Help of Baal"). He came to Athens in 163/2 BC, when he was about 24 years old.[3] There he became connected with the founder of the New Academy, the philosopher Carneades, under whose guidance he rose to be one of the most distinguished disciples of this school; but he also studied at the same time the philosophy of the Stoics and Peripatetics. In 127/6 BC, two years after the death of Carneades, he became the effective head (scholarch) of the Academy.[6] He continued to teach at Athens till as late as 111 BC, as Crassus heard him in that year.[7] He died in 110/09 BC, and was succeeded as scholarch by Philo of Larissa.

Writings

Of his works, which amounted to 400 scrolls[8] only a few of the names of the titles are preserved and not the actual writings. What we know of their ideas come primarily via interpretations by Cicero and Sextus Empiricus who did have access to them in their day.[9]

Clitomachus' main object in writing them was to make known the philosophy of his master Carneades, from whose views he never dissented.

Diogenes of Phoenicia (Ancient Greek: Διογένης; fl. 529–532) was a 6th-century Greek philosopher. He is known mainly for the fact that Agathias mentions him as one of the seven well-known philosophers who influenced the Academy in its final years.[1] Diogenes was born in Phoenicia, and like most other academy leaders of that time, a native of the Middle East.[2]

Diogenes was one of the philosophers who, after the closure of the Academy in 529, moved to the Sassanid Empire, and took with him a large number of works of Greek philosophy, which eventually ended up being translated into the Syrian, Hebrew, Arabic and Persian languages.[2] The philosophers later returned to the West, but their fates afterwards are unknown.[3]

https://en.wikipedia.org/wiki/Diogenes_of_Phoenicia

Menippus of Gadara (/məˈnɪpəs/; Greek: Μένιππος ὁ Γαδαρεύς *Menippos ho Gadareus*; fl. 3rd century BC) was a Cynic satirist. The Menippean satire genre is named after him. His works, all of which are lost, were an important influence on Varro and Lucian, who ranks Menippus with Antisthenes, Diogenes, and Crates as among the most notable of the Cynics.

Life

Little is known about the life of Menippus. He was of Phoenician descent,[1][2] from the Greek city of Gadara[3] in Coele-Syria.[4][5] He was originally a slave,[6] in the service of a citizen of Pontus, but in some way obtained his freedom and relocated to Thebes. Diogenes Laërtius relates a dubious[7] story that he amassed a fortune as a money-lender, lost it, and committed suicide.[8]

Writings

His works (written in a mixture of prose and verse) are all lost. He discussed serious subjects in a spirit of ridicule, and especially delighted in attacking the Epicureans and Stoics. Strabo and Stephanus call him the "earnest-jester" (Greek: σπουδογέλοιος, *spoudogeloios*). His writings exercised considerable influence upon later literature, and the Menippean satire genre is named after him. Although the writings of Menippus no longer survive, there are some fragments of Varro's *Saturae Menippeae*, which were written in imitation of Menippus.[9] One of the dialogues attributed to Lucian, his avowed imitator, who frequently mentions him, is called *Menippus*, but since the sub-title ("The Oracle of the Dead") resembles that of a work ascribed to Menippus by Diogenes Laërtius, it has been suggested that it is imitated from his *Necromancy*.[10]

Diogenes Laërtius says the following works were written by Menippus:[11]

- Νέκυια – *Necromancy*
- Διαθῆκαι – *Wills*
- Ἐπιστολαὶ κεκομψευμέναι ἀπὸ τῶν θεῶν προσώπου – *Letters artificially composed as if by the Gods*
- Πρὸς τοὺς φυσικοὺς καὶ μαθηματικοὺς καὶ γραμματικούς – *Replies to the Natural Philosophers, and Mathematicians, and Grammarians*
- Γονὰς Ἐπικούρου – *The Birth of Epicurus*
- Τὰς θρησκευομένας ὑπ' αὐτῶν εἰκάδας – *The School's reverence of the twentieth day* (celebrated in the Epicurean school)

In addition, Athenaeus mentions works called *Symposium*[12] and *Arcesilaus*,[13] and Diogenes Laërtius mentions a *Sale of Diogenes* (Greek: Διογένους Πράσει)[14] written by Menippus which seems to be the main source of the story that Diogenes of Sinope was captured by pirates and sold into slavery.

Mochus (Ancient Greek: Μωχός), also known as **Mochus of Sidon** and **Mochus the Phoenician**, is listed by Diogenes Laërtius along with Zalmoxis the Thracian and Atlas of Mauretania, as a proto-philosopher.[1] Athenaeus claimed that he authored a work on the history of Phoenicia.[2] Strabo, on the authority of Posidonius,[3] speaks of one Mochus or Moschus of Sidon as the author of the atomic theory and says that he was more ancient than the Trojan War.[4] He is also referred to by Josephus,[5] Tatian,[6] Eusebius,[7] and Damascius.[8]

https://en.wikipedia.org/wiki/Mochus

According to Robert Boyle, the father of modern chemistry, "'Learned men attribute the devising of the atomical hypothesis to one Moschus a Phenician".[9] Isaac Newton, Isaac Causabon, John Selden, Johannes Arcerius, Henry More, and Ralph Cudworth also credit Mochus of Sidon as the author of the atomic theory and some of them tried to identify Mochus with Moses the Israelite lawbringer.[10]

Porphyry (/ˈpɔːrfɪri/; Koine Greek: Πορφύριος, romanized: *Porphýrios*; c. 234 – c. AD 305) was a Phoenician[1][2] Neoplatonic philosopher born in Tyre, Roman Phoenicia[3] during Roman rule.[a][3][4] He edited and published the *Enneads*, the only collection of the work of Plotinus, his teacher.

He wrote original works in the Greek language on a wide variety of topics, ranging from music theory to Homer to **vegetarianism**.[b] His *Isagoge* or *Introduction*, an introduction to logic and philosophy,[c] was the standard textbook on logic throughout the Middle Ages in its Latin and Arabic translations.[5] Porphyry was, and still is, also **well known for his anti-Christian** polemics.[6] Through works such as *Philosophy from Oracles* and ***Against the Christians*** **(which was banned by Constantine the Great),[7] he was involved in a controversy with early Christians.[8]**

The *Suda* (a 10th-century Byzantine encyclopedia based on many sources now lost) reports that Porphyry was born in Tyre, however, other sources report that he was born in Batanaea, present-day Syria.[9][10][11][12] His parents named him *Malkos* or *Malchus* (cf. Aramaic *malkā* 'king'). However, he changed it to "Basileus" "King", and into his nickname **"Porphyrius" "[clad] in purple"** later in his life.[6] In his work *The Life of Plotinus,* he refers to Aramaic as his "native tongue."[13]

Porphyry is also known as an opponent of Christianity and defender of Paganism;

https://en.wikipedia.org/wiki/Porphyry_of_Tyre

https://en.wikipedia.org/wiki/Phoenician%E2%80%93Punic_literature

Found fragments of Phoenician poems indicate that rhymed rhetorical prose and poetic narration in iambic rhythms were widely used, among other genres.[2]

The fragments of Sanchuniathon's work that have been preserved form the most extensive religious text on Phoenician mythology known to date. It is a kind of *Theogony* that includes passages on cosmogony, heroic tales, the life of the gods, and the use of rituals with snakes.[9] There is also an allusion made by Plutarch in regards to a series of sacred scrolls rescued from Carthage and hidden underground, although the veracity of this information has not been confirmed.[4] Conversely, Phoenician religious literature is known to have had a profound influence on the biblical account of Job.[10]

Badnim garasth is
on,
mysyrthim, bal serm
ra;
sab siben Mycne,
is ab syth sath syby;
in aab sa[l]e(m) lo
sal:
«un ath ab[dach]a!»

From Adnim I brought forth the wicked
fellow,
from the Sirthis, to him, of ill fame;
(when) our army surrounded Micne,
then I made that enemy [my] captive;
The enemy asked mercy for himself:
"Spare your slave!"

Hymn to *Ḥṭr*-Mescar, KAI 144 I
Punic dialect (Maktar, Tunisia)

𐤋𐤉𐤋𐤌 𐤉𐤒𐤃𐤃𐤉𐤎 𐤋𐤀𐤔𐤕 𐤀𐤕 𐤔𐤌𐤉𐤌	lilīm iqqiddīs laset ot semim
𐤁𐤉𐤔𐤅𐤁 𐤌𐤋𐤊 𐤇𐤈𐤓 𐤌𐤔𐤒𐤓 𐤓𐤅𐤆𐤍 𐤉𐤌𐤌𐤉𐤌	Biswb mūlek Ḥṭr, Meskar rūzen yammīm
𐤁𐤀𐤋 𐤀𐤓𐤀𐤃𐤅𐤕 𐤀𐤋 𐤂𐤅𐤁𐤓𐤕𐤉𐤌	Bal aradot al gubūratim

Exalt the name of the holy god!

Ḥṭr, king of the land; Mescar, ruler of the seas,

the one who inspires fear because of his power.

Many classical authors – and even a few contemporary ones – have argued that, in antiquity, only the Romans were sufficiently educated to understand and translate Greek plays.[13] Paradoxically, one of the few recorded translations of Greek plays into Punic is precisely in the play *Poenulus* by the Roman playwright Plautus.[13]
With the rise of Carthage in the 5th century BC, Phoenician became a prestigious language in the Mediterranean, competing with Latin and Greek, which led to these translation efforts. Quoted below are two fragments from *Poenulus* ("The Little Punic"), a translation of the Greek play *ὁ Καρχηδόνιος* (*ho Karkhēdónios*, "the Carthaginian"), possibly by the poet Alexis of Thurii (375–275 BC) in which Plautus included fragments from the Punic translation of the same play as well as from several other translations he knew of, both to amuse the audience through the foreign sounds and as a basis for puns and mistranslations:[13]

Acharistocles: Mu?	Acharistocles: What?
Milphio: Ponnim sycartim	Milphio: Do you remember anything about [the] Punic [language]?
Acharistocles: Bal umer! Iadata?	Acharistocles: Not a word! Do you?

—Punic translation of *Karkhedonios* (by Alexis?), included in *Poenulus* by Plautus.[13]

Megadorus: Neste ien. Neste dum et	Megadorus: Let us drink wine; let us drink the blood of the vine.
Euclio: Al. Anec este mem	Euclio: No, I will drink water!

—Punic translation of the *Aulularia* by Menander, included in *Poenulus* by Plautus.[13]

https://www.jstor.org/stable/1357154

When He Drove out Yrirachan": A Phoenician (Punic) Poem, ca. A. D. 350

Translation

Iulius Nasif, tribune,
the s[on of] Siraban.

"When He Drove Out Yrirachan"

I drove the wicked fellow from Adnim,
The infamous fellow, from the Syrthis;
(When) our militia surrounded Mycne,
Then did I take that chieftain captive;
The chieftain asked . . . for himself:
"*Judge* (?) thou thy ser[vant]."

"When He Drove Out Yrirachan": A Phoenician (Punic) Poem, ca. A.D. 350

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Roman North Africa remained Phoenician in language well into the Common Era. Nor was the local culture bereft of its literary heritage. Classical Canaanite poetry continued to be cultivated in the province of Tripolitania as late as the fourth century A.D. as evidenced by a surviving three-verse lyric poem by the soldier-poet Iulius Nasif, written in Latin letters and inscribed on his tombstone in the necropolis at Bir el-Dréder. In form and style, the composition is essentially identical to the ancient lyric poetry of Israel. It is unique, however, in being the only poem of the Canaanite literary tradition to come down to us fully vocalized and textually intact from the time of composition. Notable also is the metrical (rhythmic) composition of the poem.

INTRODUCTION

In the summer of 1949 Richard G. Goodchild, then Antiquities Officer of the British Military Administration in Libya, undertook surface exploration of a large number of archaeological sites in the region of the Wadi Sofeggin. This area dates to the late Roman period, and was part of the southern sector of the *limes Tripolitanus* or outer defense zone of the province of Tripolitania. In the third and fourth centuries A.D. the region was home to a unique society settled along the Sofeggin and its tributaries, which they intensively cultivated. Many impressive fortified farmhouses of these ancient frontier farmers still line the wadis, often grouped together at the junctures of the more important wadis.

Included in Goodchild's itinerary was Bir ed-Dréder, an isolated group of wells ca. 150 km south of Lepcis Magna and 45 km southeast of Mizda on the Wadi Dréder (Begla), a southern tributary of the Wadi Sofeggin. His interest in this remote site had been piqued by published reports of the presence there of "Latino-Libyan" (Libyan in Latin letters) inscriptions of the kind discovered in all parts of Tripolitania since the beginning of the 19th century. With the hope of finding new inscriptions that might hold the key to the decipherment of the enigmatic "Latino-Libyan" language, Goodchild had scheduled the stop at Bir ed-Dréder. Three hundred meters east of the wells, Goodchild and his associates discovered the remains of a small military necropolis on a bi-level limestone terrace on the cliffs above and lining the left side of the wadi. Strewn on the surface of the necropolis and in the wadi bed below were some 20 inscribed stelai, the largest group of Latino-Libyan inscriptions found at any single site in Tripolitania. From the Roman praenomina Flavius and Iulius in the inscriptions, Goodchild drew the reasonable inference that the deceased, many of whom held the rank of *tribunus*, probably had enlisted in military service in the joint reign of the emperors Iulius Constans (A.D. 323–350) and Flavius Iulius Constantius (A.D. 324–361) since it was common practice from the time of Constantine for non-Roman army officers and officials to adopt the royal name. On the basis of this circumstantial evidence Goodchild provisionally dated the necropolis to the late fourth to early fifth century.

The inscriptions were photographed and copied at the site and, in August of 1949, removed to the museum in Tripoli Castle, where squeezes and accurate facsimile drawings were made. The following year Goodchild issued a preliminary statement on the find (Goodchild 1950b) and four years later published a detailed archaeological report that included photographs and facsimile drawings of 12 of the better-preserved inscriptions (1954: 91–107 = 1976: 59–71). In his report he made no attempt to interpret the texts, believing that they were written

Fig. 1. Stele of Iulius Nasif (Dréder no. 6) (26 × 26 × 80 cm; h. of letters 2–3 cm).

Another classic feature of Canaanite poetry is the absence in verse 1b of a word-parallel for the verb *garasth* in verse 1a. Instances of such "verb-gapping," as O'Connor (1980: 122–27) calls the feature, are legion in Ugaritic poetry. I cite here but a few examples:

ŠRD BᶜL BDBḪK	Bring down Baal with your sacrifice,
BN DGN BMṢDK	Dagan's son, with your game-offering;
	(*KTU* 1.14: ii: 24–26)
YRḤṢ YDH AMTH	He washes his arms to the elbow,
UṢBᶜTH ᶜD ṮKM	His arms, to the shoulder.
	(*KTU* 1.14: iii: 53–54)
TITY ILM LAHLHM	The gods go to their tents,
DR IL LMŠKNTHM	The pantheon, to their tabernacles.
	(*KTU* 1.15: iii: 18–19)
IRŠ ḤYM WATNK	Ask for eternal life, and I'll give it you,
BLMT WAŠLḪK	Immortality, and I'll present it to you.
	(*KTU* 1.17: vi: 27–28)
TBLK ǴRM MID KSP	Let them bring you much silver from the mountains,
GBᶜM MḤMD ḪRṢ	The choicest gold, from the hills.
	(*KTU* 1.4: v: 31–33)

Sanchuniathon (/ˌsæŋkjʊˈnaɪəθɒn/; Ancient Greek: Σαγχουνιάθων or Σαγχωνιάθων *Sankho(u)niáthōn*; probably from Phoenician: 𐤑𐤊𐤍𐤉𐤕𐤍, romanized: *Saḵūnyatān*, "Sakkun has given"),[1] also known as **Sanchoniatho the Berytian**,[2] was a Phoenician author. His three works, originally written in the Phoenician language, survive only in partial paraphrase and a summary of a Greek translation by Philo of Byblos recorded by the Christian bishop Eusebius. These few fragments comprise the most extended literary source concerning Phoenician religion in either Greek or Latin: Phoenician sources, along with all of Phoenician literature, were lost with the parchment on which they were written.

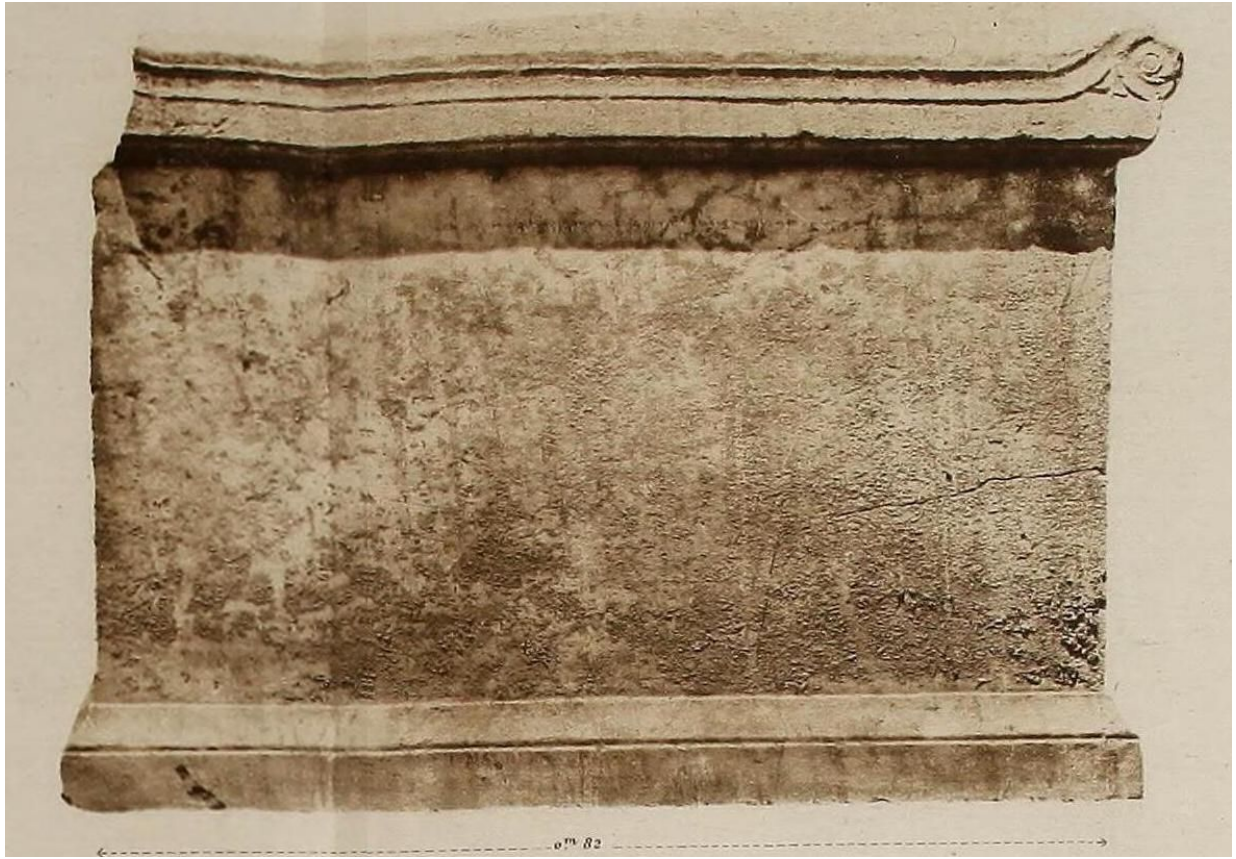
https://www.jstor.org/stable/3268988?seq=3

West Semitic Deities with Compound Names

Phoenician inscription dedicating an altar to Sakkun (KAI 58) found in Piraeus near one altar dedicated to Hermes and another one to Zeus Soter (and were suggested to be together read as a bilingual inscription[11])

An altar from Piraeus dedicated to *ʾskn ʾdr*[1][2] (**Eskun*[3])

https://en.wikipedia.org/wiki/Sakkun#:~:text=Sakkun%20(Phoenician%3A%20%F0%90%A4%8E%F0%90%A4%8A%F0%90%A4%8D%2C%20romanized,from%20the%205th%20century%20BC.



The presumably wide-spread practice of magic is attested by two seventh century B.C. spells from Arslan Tash (*KAI* 27), invoking Sasam and Horon against the "flyers" and "stranglers" of the night, and Baᶜal against the serpent demon *mzh*:

> Incantations: O Fliers, goddesses, / O Sasam son of Pidrišiša, god, / And O Stranglers of Lamb(s): / The house I enter ye shall not enter / And the court I tread, ye shall not tread. / The Eternal One has made a covenant with us, / Asherah has made (a pact) with us, / And all the sons of El, / And the great of the council of all the Holy Ones, / With oaths of Heaven and Ancient Earth, / With the oaths of Baᶜl, lord of earth, / With oaths of Hawran whose word is true, / And his seven concubines, / And the eight wives of Baᶜl Qudš" (Cross and Saley 1970: 44–45; Cross 1974: 486–90).

https://www.jstor.org/stable/1357208?read-now=1&seq=4#page_scan_tab_contents

Sasam/Sasom (deity)
Hawwat (deity)
Sakkun (deity)
Kushor (deity)

Olyan notes that Eve's original Hebrew name, *ḥawwāʰ*, is cognate to *ḥawwat*, an attested epithet of Tanit in the first millennium BCE,[27][28] though other scholars dispute a connection between Tanit and Asherah, and between Asherah and Eve.[29] A Phoenician deity Ḥawwat is attested in the Punica tabella defixionis.

At Ugarit, Kushor was a god of craftsmen and was associated with the sea. He is probably to be identified with patron deity of Malage/Malaca in Spain, hence Baal Malage. Kushor was also connected with the Egyptian god Ptaḥ, who was in turn equated with Hephaestos.

https://www.reddit.com/r/AskHistorians/comments/23iizz/what_was_the_religion_of_carthage_like/

We know from fragmentary Tyrian records (translated into Greek and quoted by Josephus) that King Hiram [I] introduced a festival for the "awakening" (ἔγερσις) of Melqart; in fact, the title "awakener of the god [Melqart]" (*mqm ʾlm [mlqrt]*) is attested in Western Mediterranean. However, scholars remain uncertain about what any of this actually entails.

In short: the evidence suggests that Dido-Elissa was a real person, or at least that the foundation of Carthage occurred during the reign of King Pygmalion.

https://www.reddit.com/r/AskHistorians/comments/1ssq6i/comment/ce0wh8h/

Philo of Byblos reports several cosmogonies. The first of them evokes Genesis 1:

> He posits as the source of the universe a dark and windy gas, or a stream of dark gas, and turbid, gloomy chaos. These things were unbounded and for ages were without limit.
>
> He says, "When the wind lusted after its own sources and a mixture came into being, that combination was called Desire. This was the beginning of the creation of all things. [It] was not aware of its own creation. From the same interweaving of the wind Mot [from the spelling, not the Canaanite god of death] came into being. Some say that this is mud; others, that it is a putrifaction of the moist mixture. From this substance came every seed of creation and the genesis of the universe [= zoogony].
>
> "There were some living creatures without sensation, from which came intelligent creatures and they were called 'Zophasemin,' i.e., 'heavenly observers.' They were formed roughly in the shape of an egg. Mot shone forth, with sun and moon, stars and great constellations" (Attridge and Oden 1984: 37).

repeat the formula. In the fifth century, under the Persians, King Yehaumilk, "whom the lady, Mistress of Byblos, made ruler over Byblos," prays that she prolong his days and give him favor with gods and with the people of this land (*KAI* 5). In the relief of the latter inscription she, like Egyptian Hathor, is depicted with horns on her head and with the disk and crowned headdress in the form of the sacred serpent. Egyptianizing of Phoenician deities was frequent, the reflection of that land's political and cultural influence over the levant.

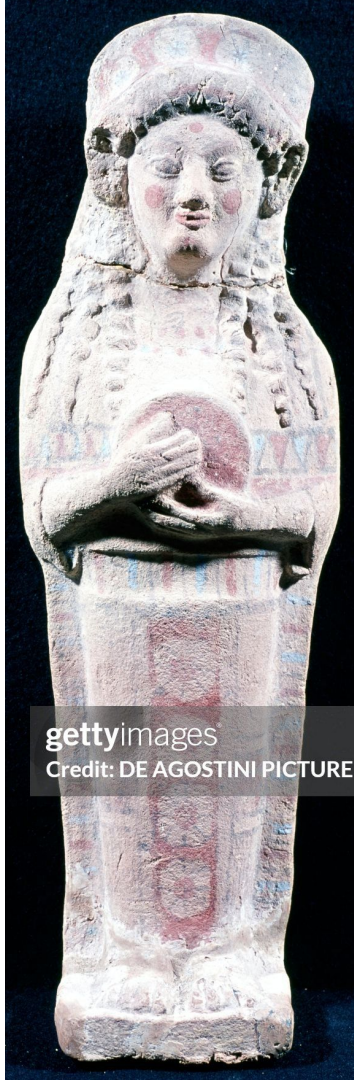
https://www.reddit.com/r/PhoeniciaHistoryFacts/comments/ym8vf2/pantheon_of_gods_overview_of_phoenician_deities/

Askos, Phoenician, Tharros

https://www.bmimages.com/preview.asp?image=01613693137&badge=true

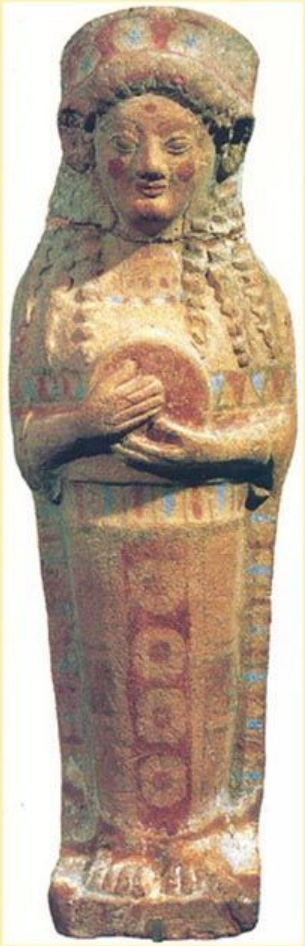
1mu

Makeup



https://www.gettyimages.com.mx/detail/fotograf%C3%ADa-de-noticias/sarcophagus-shaped-statuette-from-the-fotograf%C3%ADa-de-noticias/475591945?adppopup=true

https://www.gettyimages.com.mx/detail/fotograf%C3%ADa-de-noticias/terracotta-mask-from-the-necropolis-of-dermech-fotograf%C3%ADa-de-noticias/475592211?adppopup=true



This 10-inch-tall figurine, found in Carthage, dates to the sixth century B.C. The terracotta statue may represent the goddess Tanit, who was often depicted carrying a tambourine. Similar figurines have been found with burials in Carthage's Tophet.

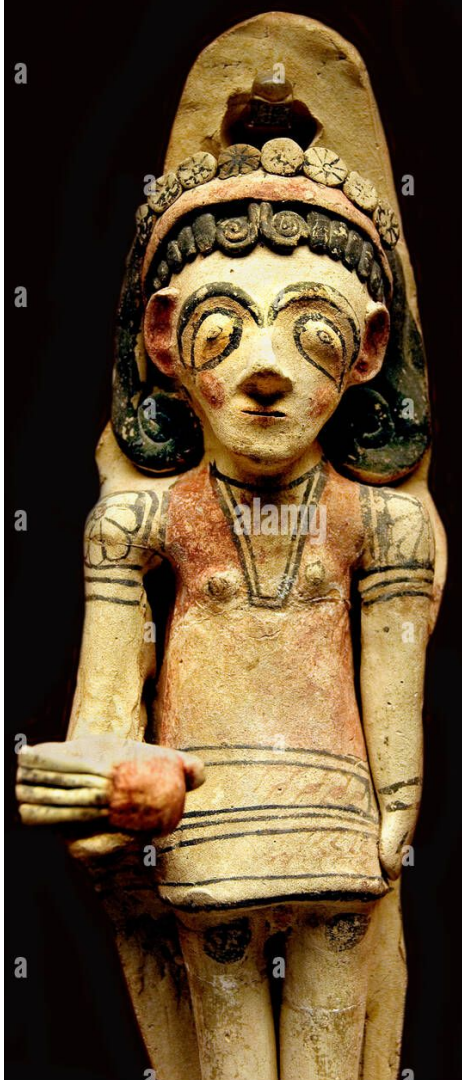
Phoenician statuette of a votary, 7th century BC.

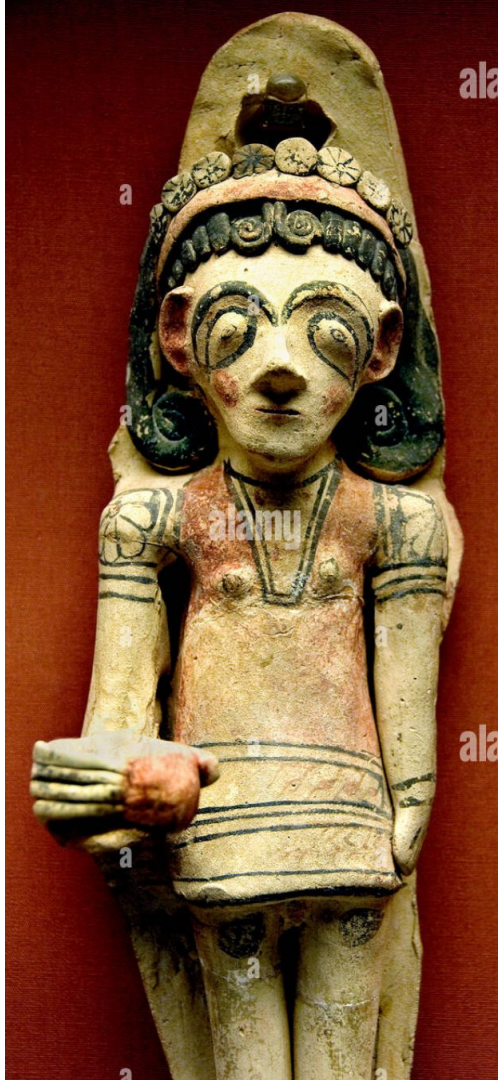
Phoenician statuette of a votary, from the British Museum's collection, 7th century BC. (Photo by CM Dixon/Print Collector/Getty Images)

https://www.gettyimages.com.mx/detail/fotograf%C3%ADa-de-noticias/phoenician-statuette-of-a-votary-from-the-fotograf%C3%ADa-de-noticias/501579311?adppopup=true

https://www.mediastorehouse.com/heritage-images/phoenician-statuette-votary-7th-century-bc-14857585.html

This print showcases a Phoenician statuette of a votary from the 7th century BC, carefully preserved in the esteemed collection of the British Museum. The close-up shot allows us to marvel at the intricate details and vibrant colors that adorn this ancient artifact. The statuette depicts a male figure with an expression of deep devotion on his face, conveying his religious significance as a votary. His head is adorned with an ornate crown, symbolizing his elevated status within Phoenician society.





https://www.alamyimages.fr/photo-image-femme-robe-en-terre-cuite-grecque-de-chypre-5e-siecle-bc-temenos-de-demeter-a-kourion-culte-grece-grec-18469850.html

https://www.alamyimages.fr/photo-image-femme-robe-en-terre-cuite-grecque-de-chypre-5e-siecle-bc-temenos-de-demeter-a-kourion-culte-grece-grec-34796049.html

Boeotian terracotta figurine ("plank idol") of a goddess wearing a polos.

https://picryl.com/media/boeotian-plank-idol-with-polos-boston-mfa-017763-443dd2

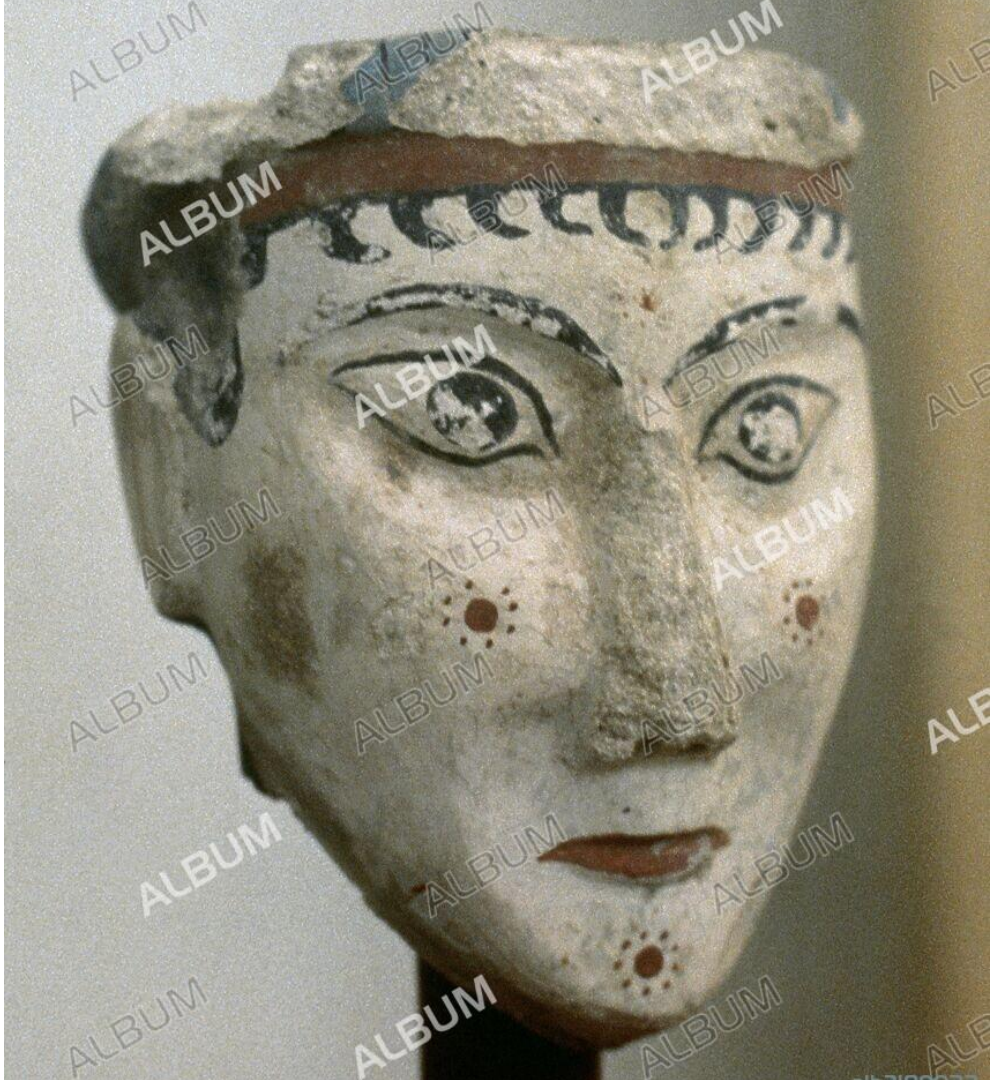
File:Terracotta figurines of standing females, Pegeia, Cyprus-DSC09912.jpg - Wikimedia Commons

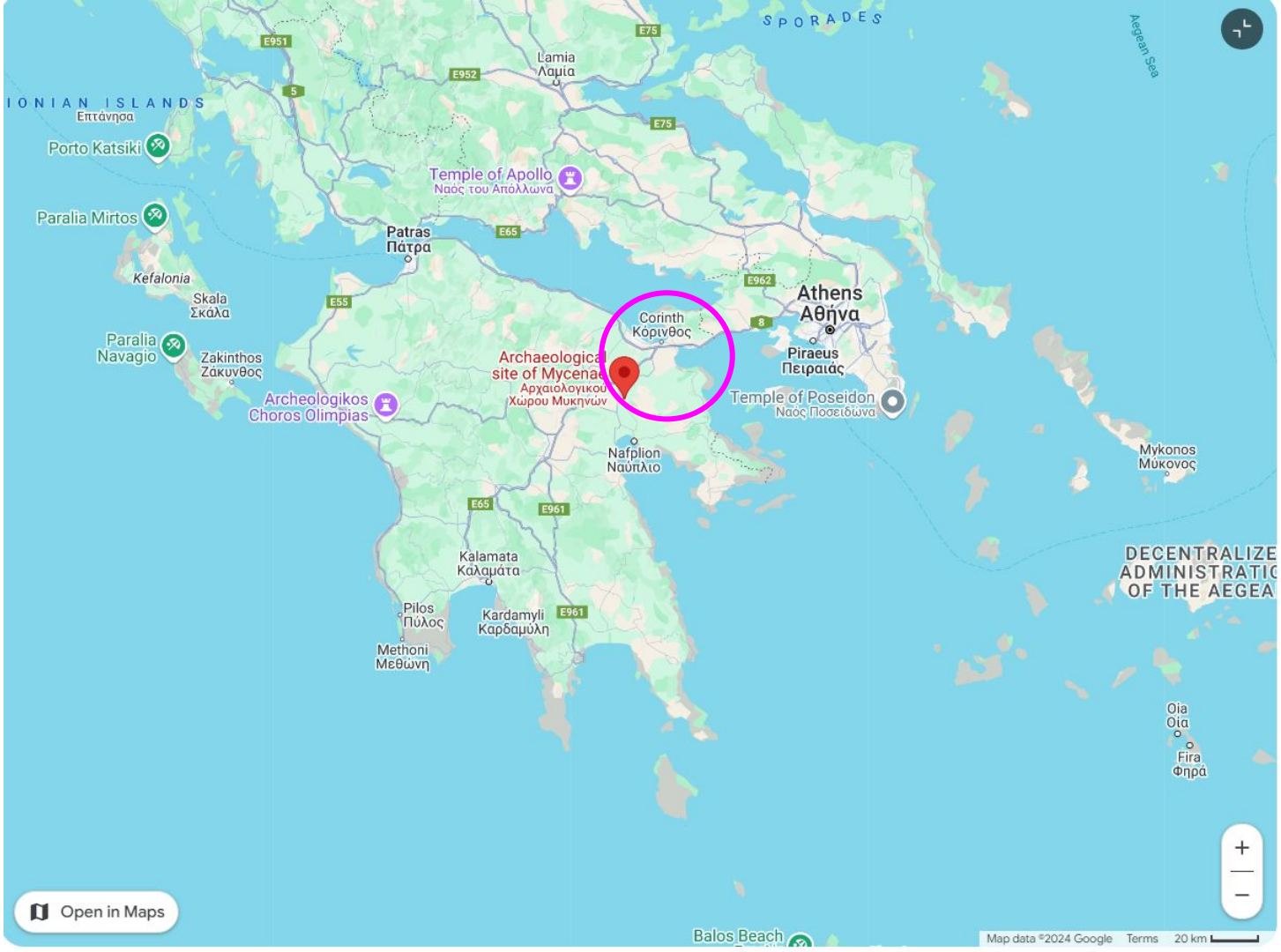
https://en.wikipedia.org/wiki/Swedish_Cyprus_Expedition

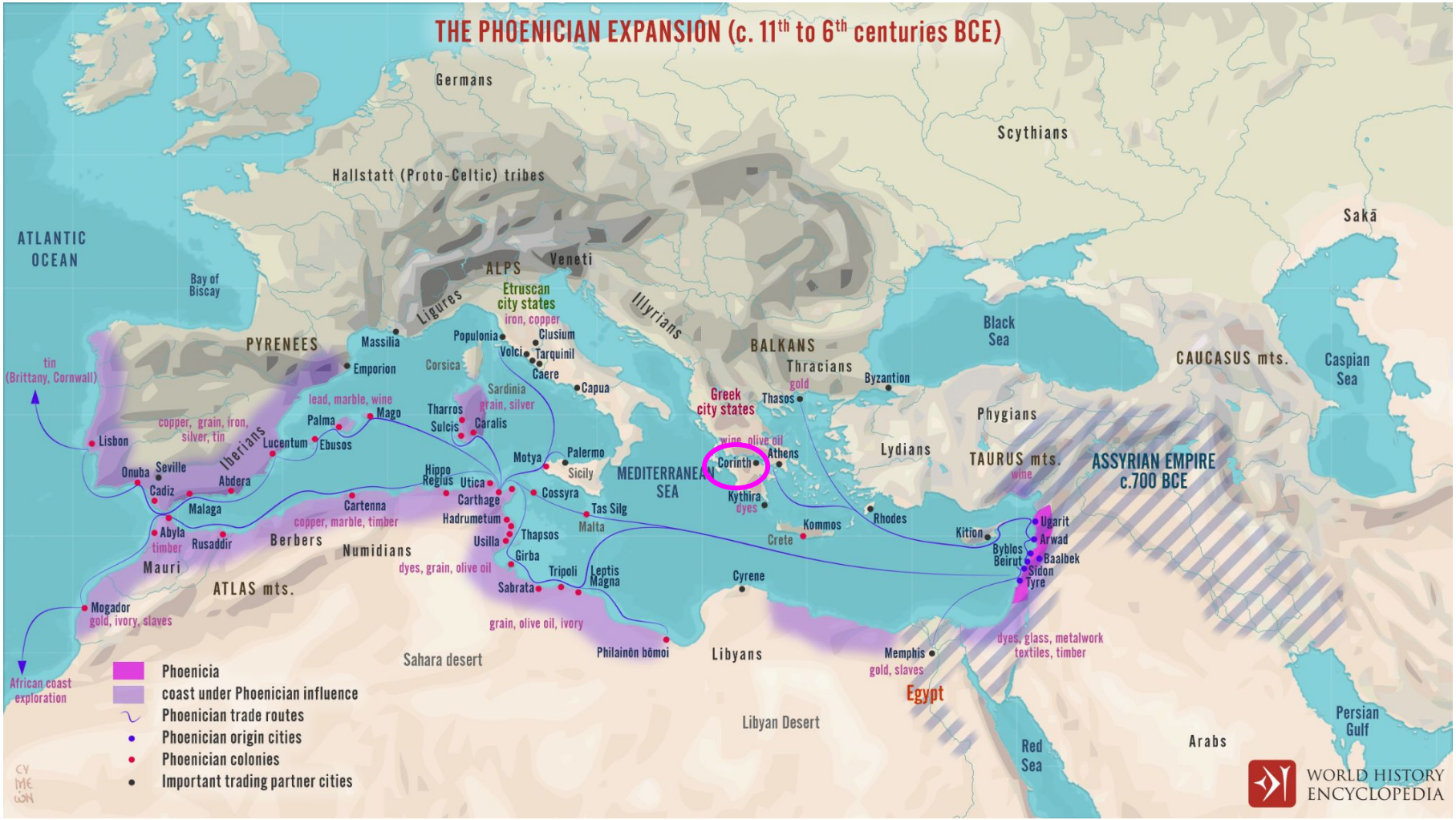
Swedish Cyprus Expedition

Woman, possibly a goddess or a sphinx, one of the very few examples of monumental Mycenaean plastic art. From the area of the Cult Centre on the acropolis at Mycenae. 13th century BC.Mycenaean Greece , Mycenaean civilization, Bronze Age in Ancient Greece 1750 to 1050 BC, Mycenae, National Archaeological Museum in Athens.

https://www.alamy.com/woman-possibly-a-goddess-or-a-sphinx-one-of-the-very-few-examples-of-monumental-mycenaean-plastic-art-from-the-area-of-the-cult-centre-on-the-acropolis-at-mycenae-13th-century-bcmycenaean-greece-mycenaean-civilization-bronze-age-in-ancient-greece-1750-to-1050-bc-mycenae-national-archaeological-museum-in-athens-image476164024.html




SPORADES
Aegean Sea
IONIAN ISLANDS
Επτάνησα
Lamia
Λαμία
E951
E952
E75
5
Porto Katsiki
Temple of Apollo
Ναός του Απόλλωνα
Paralia Mirtos
Patras
Πάτρα
E65
E962
Kefalonia
Skala
Σκάλα
E55
Athens
Αθήνα
Corinth
Κόρινθος
8
Paralia
Navagio
Zakinthos
Ζάκυνθος
Archaeological
site of Mycenae
Αρχαιολογικού
Χώρου Μυκηνών
Piraeus
Πειραιάς
Archeologikos
Choros Olimpias
Temple of Poseidon
Ναός Ποσειδώνα
Nafplion
Ναύπλιο
Mykonos
Μύκονος
E65
E961
Kalamata
Καλαμάτα
DECENTRALIZE
ADMINISTRATIO
OF THE AEGEA
Pilos
Πύλος
Kardamyli
Καρδαμύλη
E961
Methoni
Μεθώνη
Oia
Οία
Fira
Φηρά
Open in Maps
Balos Beach
Map data ©2024 Google
Terms
20 km


THE PHOENICIAN EXPANSION (c. 11th to 6th centuries BCE)
Germans
Scythians
Hallstatt (Proto-Celtic) tribes
Sakā
ATLANTIC OCEAN
Bay of Biscay
ALPS
Veneti
Etruscan city states
iron, copper
Ligures
Illyrians
PYRENEES
Massilia
Populonia
Clusium
Volci
Tarquinii
Caere
Capua
Corsica
Sardinia
grain, silver
BALKANS
Thracians
gold
Black Sea
CAUCASUS mts.
Caspian Sea
Byzantion
Thasos
Greek city states
wine, olive oil
Phygians
Lydians
TAURUS mts.
wine
ASSYRIAN EMPIRE
c.700 BCE
Athens
Corinth
Kythira
dyes
Rhodes
Kommos
Crete
Kition
Ugarit
Arwad
Byblos
Beirut
Baalbek
Sidon
Tyre
Cyrene
Memphis
gold, slaves
Egypt
dyes, glass, metalwork
textiles, timber
Persian Gulf
Arabs
Red Sea
Libyan Desert
Libyans
Sahara desert
Philainōn bōmoi
grain, olive oil, ivory
Mogador
gold, ivory, slaves
African coast exploration
ATLAS mts.
Mauri
Berbers
Numidians
Rusaddir
Abyla
timber
Malaga
Cadiz
Abdera
Seville
Onuba
Lisbon
tin
(Brittany, Cornwall)
copper, grain, iron, silver, tin
Iberians
Lucentum
Ebusos
Palma
Mago
lead, marble, wine
Tharros
Sulcis
Caralis
Motya
Palermo
Sicily
MEDITERRANEAN SEA
Hippo Regius
Utica
Carthage
Cossyra
Tas Silg
Malta
Cartenna
copper, marble, timber
Hadrumetum
Thapsos
Usilla
Girba
Tripoli
Lentis Magna
Sabrata
dyes, grain, olive oil
Amphorae
Phoenicia
coast under Phoenician influence
Phoenician trade routes
Phoenician origin cities
Phoenician colonies
Important trading partner cities
WORLD HISTORY ENCYCLOPEDIA

https://brill.com/display/book/edcoll/9789004430112/BP000017.xml?language=en

My interest in the Phoenicians and Corinth has been sparked by a number of stimuli over the years. In the first place, there is the well-known association between Phoenician and Corinthian ceramic and other material in the central Mediterranean, not least at eighth-century Pithecusae (Ridgway 1992: 111–118), so far seemingly the earliest Greek settlement in the central Mediterranean (Buchner 1966) and, according to Strabo (5.4.9), founded by Chalcidians and Eretrians from Euboea; and it occurred to me to wonder about the routes by which these different types of pottery got there. A breakdown of imported pottery from the Valle di San Montano cemetery (Ridgway 1992: 72–82, figs. 18–20, tables 3–5)—although the absolute numbers are small—suggests that, while its majority (63.8% of a total of 285 pots) came from Corinth,[1] the remainder (some 36%) came from beyond the isthmus—from Rhodes, the Levant, and Euboea, in that order.[2] Given that pottery is a commodity that is typically

may have been at the very core of its success.[9] The purpose of this paper is to suggest that the Corinthian pottery industry - both the production and distribution of the pottery itself and of the commodities that it contained - were, to a large extent, determined and defined by Phoenicians.

https://www.academia.edu/11468683/Phoenicians_and_the_Corinthian_pottery_industry_1998_

Another important aspect of Early Protocorinthian lies in the overall figurative style, not only the appearance of stylized oriental animals, such as lions, griffins and sphinxes, along with various floral patterns, but the rendering of the ornament in friezes, in addition to the use of incision for outline and for picking out details. As Payne and others have observed, the origin of this "peculiar method of drawing" lies in the techniques of engraving on metalwork.[17] In searching for oriental models that may have furnished the prototypes for this innovative technique and style in ceramics, many scholars have pointed to Phoenician silver and bronze bowls.[18] The innovation of the black-figure style, the use of incision, and the adoption of floral motifs and figural themes,

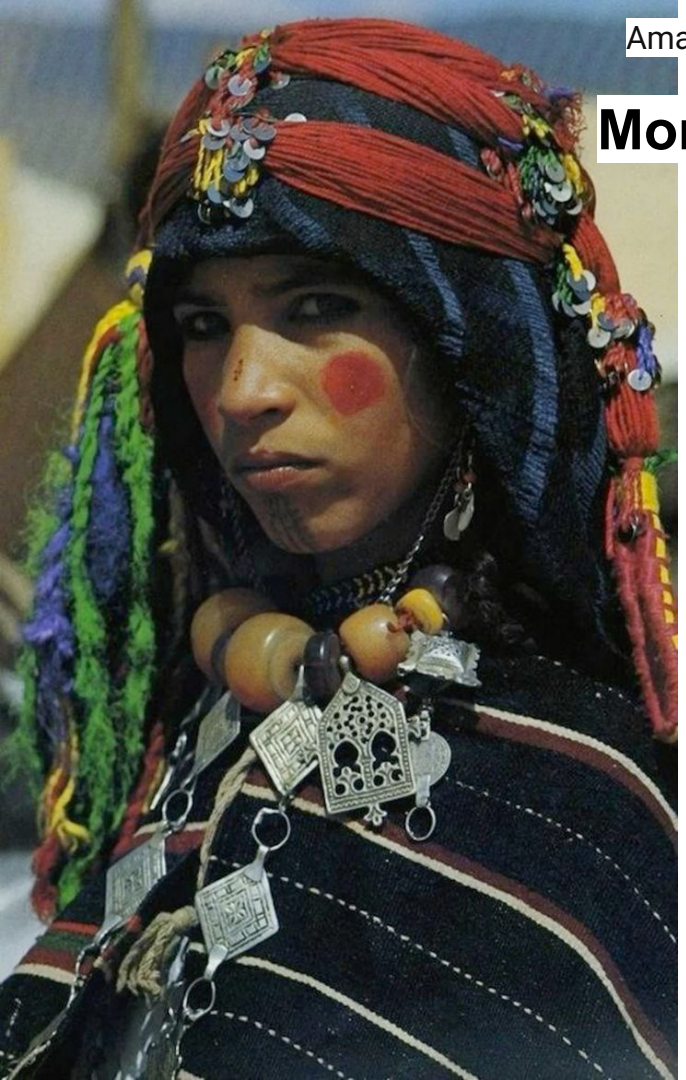
many of them drawn directly from the Syro-Phoenician pictorial repertoire, reveal, in the words of Markoe: "a direct knowledge of Oriental models; such an awareness can only have been gained from direct contact with and observance of imported Near Eastern goods."[19] In a similar vein, Rasmussen considers the "influence", "impact" or "transmission" of Eastern ivories, metals, terracottas, even textiles, though he admits that the mechanisms of influence are far from clear.[20]

Indeed, the impact of Levantine art on the emerging figural tradition of Protocorinthian is profound, but it demands more than a mere acquaintance with oriental models. Moreover, the orientalizing phenomenon in Corinth is not only unlike that of Athens and other Greek centres of the Late Geometric period,[21] but for the first time in its history it is the pottery of Corinth that exerts its influence on other Greek wares, including Athens, thereby reversing previous trends.[22] In such a context, the whole question of the agency by which an artisan in Corinth not only came into direct contact with a quantity of oriental luxury goods, but had the desire and ability to copy or to transform, adapt or apply individual motifs and iconographic schemes into another medium, has not received adequate discussion. Modern scholarship has been fixat-

https://sartorialadventure.tumblr.com/post/173444960861/habbani-jewish-immigrants-from-yemen-1946

Habbani Jewish immigrants from Yemen, 1946. Photographs by Zoltan Kluger.

https://en.wikipedia.org/wiki/Habbani_Jews



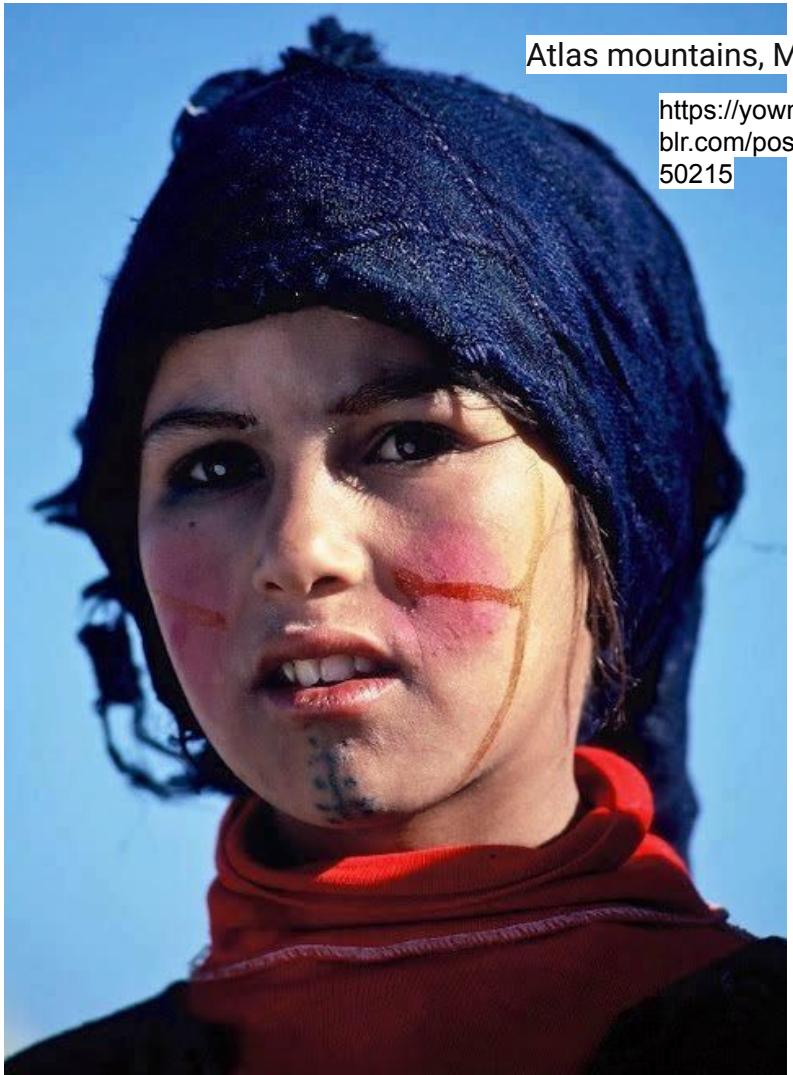
Amazigh 🇲🇦

Moroccan

Berber Girl, Morocco

In Morocco’s High Atlas mountains

https://www.nationalgeographic.com/travel/article/african-marriage-rituals



Atlas mountains, Morocco

https://yowmoon.tumblr.com/post/313598502 15

Travel Exploration Morocco

Africa | Young bride of Ait Haddidou tribe wearing capes of berber design and covered in silver ornaments. Morocco, 1972

BERBER FASHION MOROCCO

Jewelery - Clothes - Makeup

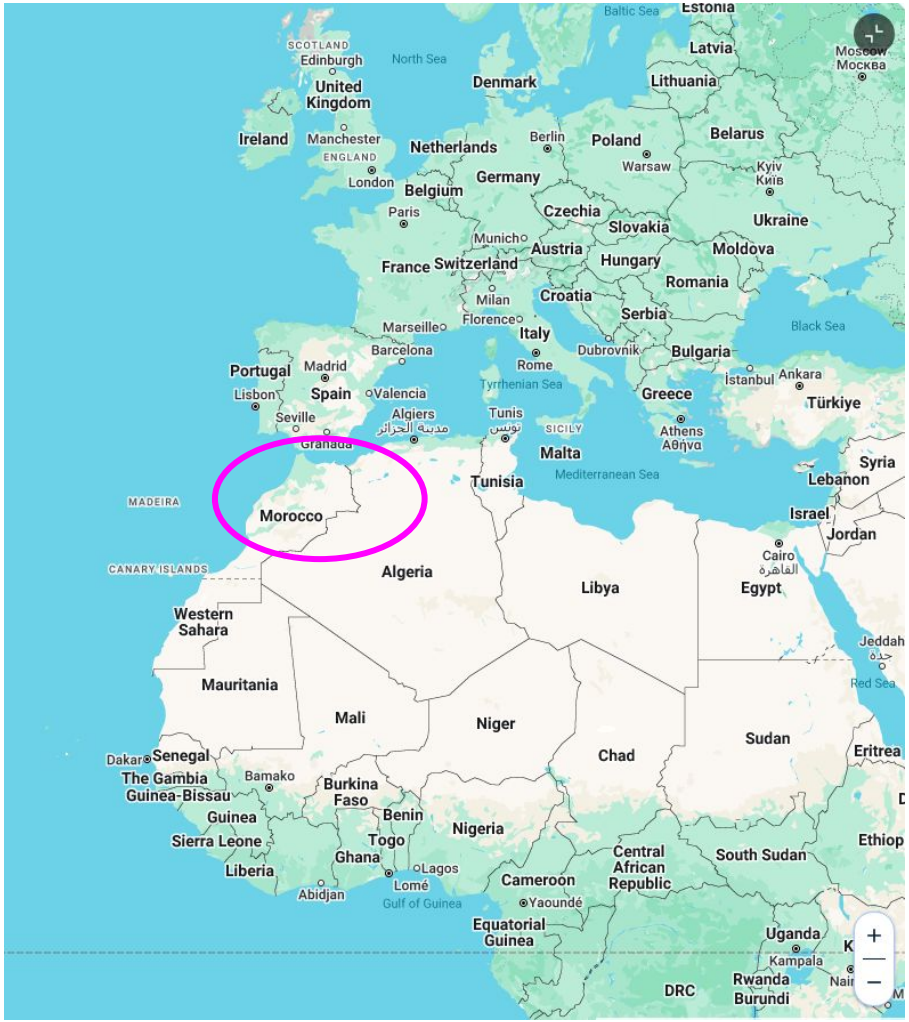
@ma

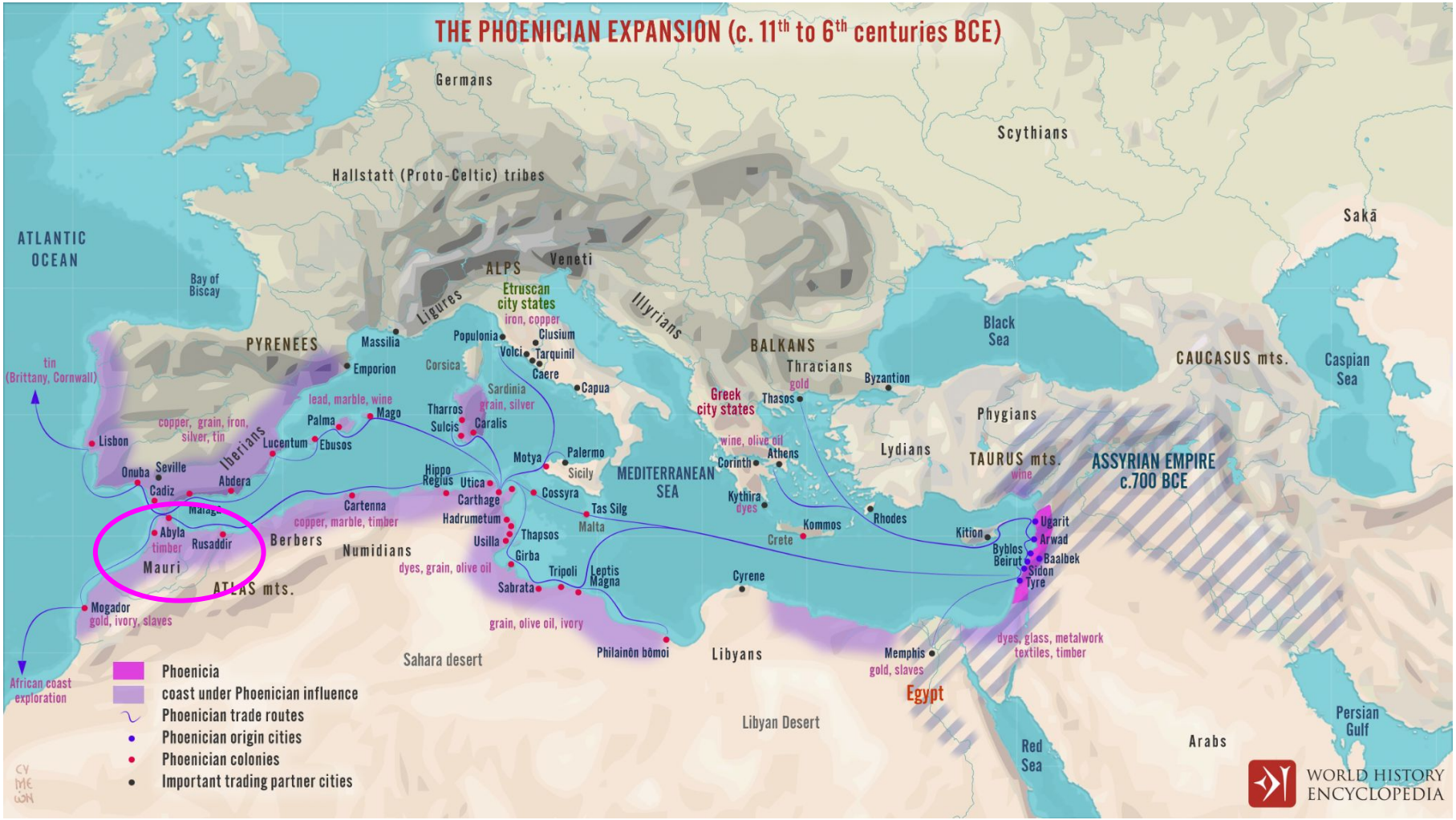
Berber women (their tribe lives in the High Atlas Mountains of Morocco) have a henna party before their wedding. Another woman carefully applies the bride's makeup, which she doesn't get to show off until her groom takes off a thick veil covering her entire face.

Photo: Fiona Galbraith Photography

https://www.totalbeauty.com/content/slideshows/global-bridal-beauty-140811/page16

Berber Women of Morocco.


Baltic Sea
Estonia
Latvia
Moscow
Москва
SCOTLAND
Edinburgh
North Sea
Denmark
Lithuania
United Kingdom
Ireland
Manchester
ENGLAND
Netherlands
Berlin
Poland
Belarus
London
Belgium
Germany
Warsaw
Kyiv
Київ
Paris
Czechia
Slovakia
Ukraine
Munich
Austria
Moldova
France
Switzerland
Hungary
Romania
Milan
Croatia
Florence
Serbia
Black Sea
Marseille
Barcelona
Italy
Dubrovnik
Bulgaria
Portugal
Madrid
Rome
Istanbul
Ankara
Tyrrhenian Sea
Lisbon
Spain
Valencia
Greece
Türkiye
Seville
Algiers
مدينة الجزائر
Tunis
تونس
SICILY
Athens
Αθήνα
Granada
Malta
Syria
Mediterranean Sea
Tunisia
Lebanon
MADEIRA
Morocco
Israel
Jordan
Cairo
القاهرة
CANARY ISLANDS
Algeria
Libya
Egypt
Western Sahara
Jeddah
جدة
Red Sea
Mauritania
Mali
Niger
Sudan
Eritrea
Dakar
Senegal
Chad
The Gambia
Bamako
Burkina Faso
Guinea-Bissau
Guinea
Benin
Nigeria
Ethiop
Sierra Leone
Togo
South Sudan
Ghana
Central African Republic
Liberia
Lagos
Abidjan
Lomé
Cameroon
Gulf of Guinea
Yaoundé
Equatorial Guinea
Uganda
Kampala
Rwanda
Burundi
DRC


THE PHOENICIAN EXPANSION (c. 11th to 6th centuries BCE)
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Ligures
Illyrians
PYRENEES
Massilia
Populonia
Clusium
Volci
Tarquinii
Caere
Capua
Corsica
Sardinia
grain, silver
Emporion
BALKANS
Thracians
gold
Byzantion
Black Sea
CAUCASUS mts.
Caspian Sea
tin
(Brittany, Cornwall)
lead, marble, wine
Mago
Tharros
Sulcis
Caralis
Palma
Greek city states
Thasos
Phygians
copper, grain, iron, silver, tin
Iberians
Lisbon
Lucentum
Ebusos
wine, olive oil
Lydians
TAURUS mts.
wine
ASSYRIAN EMPIRE c.700 BCE
Onuba
Seville
Cadiz
Abdera
Motya
Palermo
Sicily
Corinth
Athens
Hippo Regius
Utica
Carthage
MEDITERRANEAN SEA
Cossyra
Kythira
dyes
Malaga
Cartenna
copper, marble, timber
Tas Silg
Malta
Rhodes
Kommos
Crete
Kition
Ugarit
Arwad
Byblos
Beirut
Baalbek
Sidon
Tyre
Abyla
timber
Rusaddir
Berbers
Numidians
Hadrumetum
Thapsos
Usilla
Girba
Mauri
dyes, grain, olive oil
Tripoli
Lentis Magna
Cyrene
ATLAS mts.
Sabrata
Mogador
gold, ivory, slaves
grain, olive oil, ivory
Philainōn bōmoi
Libyans
Memphis
gold, slaves
dyes, glass, metalwork
textiles, timber
African coast exploration
Sahara desert
Egypt
Libyan Desert
Persian Gulf
Red Sea
Arabs
Phoenicia
coast under Phoenician influence
Phoenician trade routes
Phoenician origin cities
Phoenician colonies
Important trading partner cities
WORLD HISTORY ENCYCLOPEDIA

PHOENICIAN IDENTITIES IN CYPRUS IN THE CLASSICAL AND EARLY HELLENISTIC PERIODS

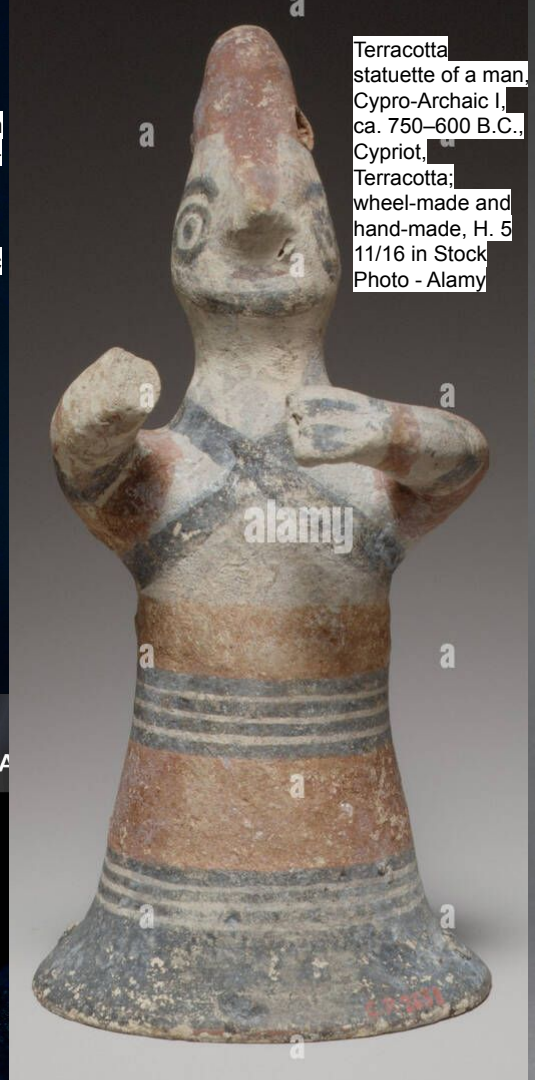
https://hal.science/hal-03231649/document

Melqart is the great god of Lapethos, known as Poseidon in Greek.47 The Greek divine name does not match the Greek iconography attested on coins: Melqart/Poseidon is constantly depicted as a smiting Heracles with a bow and a club alongside Anat/Athena on the coinage of the kings of Lapethos.48

The divine epithet is attested in a Greek inscription of the 4th century BCE, where it qualifies the god Poseidon: Poseidon Narnakios (LBW 2779). It is certainly the local Greek translation of Phoenician MLQRT BNRNK attested in LLIII (Honeyman 1938, l. 2). On the Phoenician toponym NRNK: Masson 1977, pp. 323-327.

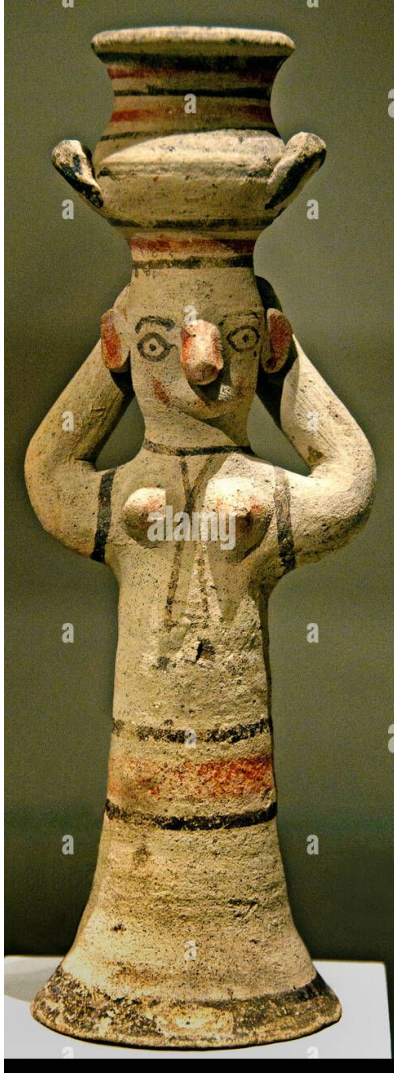
https://www.gettyimages.com.mx/detail/ilustraci%C3%B3n/ancient-assyrian-silver-bowl-with-ilustraciones-libres-de-derechos/474108868?adppopup=true

https://www.gettyimages.com.mx/detail/fotografía/statuette-from-the-sanctuary-of-tanit-and-baal-fotografía-de-noticias/475592207?adppopup=true



Terracotta statuette of a man, Cypro-Archaic I, ca. 750–600 B.C., Cypriot, Terracotta; wheel-made and hand-made, H. 5 11/16 in Stock Photo - Alamy

Terracotta female figure | Cypriot | Cypro-Geometric II–III | The Metropolitan Museum of Art



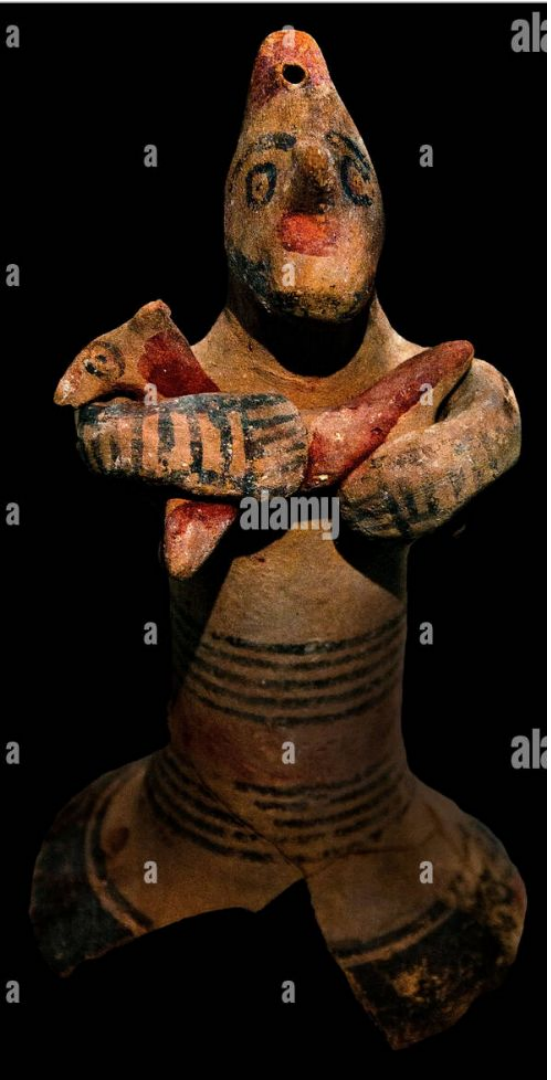
Cypro terracotta hi-res stock photography and images - Alamy

Standing female figurine of the "goddess with uplifted arms" type. Culture: Cypriot. Dimensions: H. 7 1/4 in. (18.4 cm). Date: ca. 600-480 B.C.. The

Terracotta figure cyprus hi-res stock photography and images - Alamy

Terracotta figure cyprus hi-res stock photography and images - Alamy

Terracotta statuette of a man | Cypriot | Cypro-Archaic I | The Metropolitan Museum of Art



Terracotta statuette of a man warrior war Cypro Archaic I ca. 750–600 B.C Cyprus Greek Greece Cypriot Stock Photo - Alamy

Warrior with a shield 8th -5th Century BC (Cypro-Archaic and Cypro-Classical periods (c. 750–300 BC) 8th - 5th century BC is characterized by instability

https://www.gettyimages.com.mx/detail/fotograf%C3%ADa-de-noticias/terracotta-mask-from-the-necropolis-of-dermech-fotograf%C3%ADa-de-noticias/475592209?adppopup=true

Terracotta mask from the Necropolis of Dermech, Carthage. Phoenician civilisation. Tunis, Musée National Du Bardo (Archaeological Museum) (Photo by DeAgostini/Getty Images)

From the Metropolitan Museum, New York.

https://www.gettyimages.com.mx/detail/fotograf%C3%ADa-de-noticias/phoenician-gold-jewellery-5th-century-bc-fotograf%C3%ADa-de-noticias/463899691?adppopup=true

Cadiz province, Spain. Almadraba is a traditional bluefin tuna fishing method in Southern Spain already used during Phoenician and Romans times. Fishers place mazes of nets to catch tuna migrating from the Atlantic Ocean to the Mediterranean Sea

https://www.gettyimages.com.mx/detail/fotografC3%ADa-de-noticias/bluefin-tunas-are-seen-swimming-around-the-fotografC3%ADa-de-noticias/450259614?adppopup=true

https://www.gettyimages.com.mx/detail/fotograf%C3%ADa-de-noticias/mosaics-at-the-ancient-archaeological-ruins-of-fotograf%C3%ADa-de-noticias/2153270693?adppopup=true

Mosaics at the ancient archaeological ruins of the Phoenician city of Carthage

https://www.gettyimages.com.mx/detail/fotograf%C3%ADa-de-noticias/phoenician-ivory-dagger-handle-in-the-form-of-a-fotograf%C3%ADa-de-noticias/152203232?adppopup=true